

Zion's Herald.

Volume LXXIII.

Boston, Wednesday, January 9, 1895.

Number 2.

Zion's Herald.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$3.50 per year, including postage.
36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Cholera reaped a grim and large harvest in Europe last year. It attacked 92,748 persons (two-thirds of them in Russia), and of those attacked nearly 44,000 succumbed to its dread sickle. This is a frightful mortality for a single twelve-months. M. Pasteur's prediction that science will some day rid the world of all ailments caused by microbes, inspires the wish that the bacillus of cholera may speedily be differentiated and stripped of its virulent power. Dr. Haffkine's inoculation experiments in India are thought to be hopeful.

Butter-makers and butter-eaters will be glad to learn that Professor Conn, of Wesleyan University, has succeeded, after prolonged research, in discovering a bacillus which will ripen cream and produce in the winter months a quality of butter that has the delicate flavor and wholesomeness of that which is manufactured in the summer. Inferior grades are also improved by this new and comparatively inexpensive process. As soon as possible it will be introduced into the leading creameries of the country.

The ceremony of publicly degrading Capt. Albert Dreyfus, of the French Army, of the insignia of his rank, occurred at Paris on Saturday, and was an impressive spectacle. Convicted of betraying government secrets to his country's enemies, his treachery would have cost him his life but for a legal technicality. The court sentenced him to life-long imprisonment, with a preceding act of degradation, consisting of tearing off his buttons, breaking his sword, and stripping him of every mark of military rank, in the presence of the Paris garrison. It is said that he betrayed his country for means to satisfy his passion for gambling.

China still hopes to profit by delay. Her peace envoys have not yet started. She is reported to have conferred upon a German general extraordinary military powers, in the evident hope of keeping up the fight to the bitter end. Japan continues reticent as to her policy. There are good grounds for believing, however, that she will consent to no armistice, and will withhold her ultimatum until her victorious armies occupy Peking and she can dictate her terms in the capital of her conquered foe, as the Germans dictated theirs within the walls of Paris.

In Congress.

Business was resumed in both houses on the 3d inst., after the recess. The Nicaragua bill had the right of way in the Senate, and Mr. Morgan replied to objections and stated with precision the terms of partnership between the government and private individuals for the construction of the canal which the bill proposes. The withdrawal of our war-ships from Hawaii was discussed by Mr. Lodge, who maintained that that action was direct encouragement to a renewal of disorder, and a practical abandonment of American interests in Hawaii. In the House the currency question absorbed the attention of the members. The necessity of passing some sort of a financial measure to relieve the drain on the treasury is keenly realized. Neither the original Carlisle bill nor its substitute are satisfactory. Unfortunately there is no unanimity of judgment on this critical question. The State-bank partisans insist that relief can only come by the scheme proposed by the Administration. The silver-

ites argue that free and unlimited coinage is the only safe way out of the difficulty. Deficiency of revenue, of course, is the real cause of the trouble, and the present Congress naturally dislikes to meddle with the tariff from which it expected so much and from which the treasury receives so little. The trend of discussion is in favor of bond issues to get rid of the legal tenders. Two recent bills have been introduced as substitutes for the Carlisle measure. Mr. Sperry is the author of one of these, which provides for the issue of 3 per cent. thirty-year gold bonds, in amount not exceeding the aggregate of all United States notes now outstanding, these bonds to be used for retiring the legal tender and other note issues and also to maintain the gold reserve. The Coombs bill provides for the issue of 2½ per cent. bonds, redeemable not later than twenty years, and to be used for retiring the legal tenders. It also contains provisions for silver certificates and for State bank note issues.

Seismic Investigations.

The almost daily tidings of an earthquake in some quarter of the globe is a reminder of the fact that these disturbances are decidedly more frequent during the winter months than during the summer. A writer in the *Nineteenth Century* for December calls attention to the scientific study of these "grand trepidations of the soil" now being conducted in special centres of disturbance like South Italy, Greece and Japan. Every tremor is now carefully measured and registered by special instruments made for the purpose. So delicate is one of these instruments — the seismo-metrograph, for instance, established in the *Collegio Romano* at Rome — that not only were the "shocks" that occurred in Greece, India and Turkestan last year noted by it, but also the three distinct tremors in far-off Japan on March 22. These traveled a quarter-way round the earth at a speed of about 2,750 yards per second, and yet nothing but the tracings of this or some similar instrument noted the fact. A new bifilar pendulum has been devised, so exquisitely sensitive that it will record and measure a change of level occurring in a line one mile long if it were lifted by one-thousandth part of one inch at one of its extremities! With such careful measurements and studies and comparison of data the seismic mystery may some time be solved. Disturbances may even be reliably predicted should they be precipitated by some such influence as "the supposed tidal action of the sun and moon upon the elastic earth's crust," or from variation in the atmospheric pressure. The cause of the earthquakes, in the opinion of the writer of the article, is "an unstable equilibrium of the crust, resulting from the dislocations of the strata themselves, chiefly due to aqueous causes."

Suffering in Newfoundland.

The complete paralysis of business and the rapid diminution of the food supply, are causing keen alarm not merely in St. John's, but in the country districts as well. These latter are sparsely settled, and to the rigors of winter are added the dreadful apprehension of inevitable starvation. The governor, at last accounts, had not signed the bill guaranteeing the notes of the Union Bank at 80 and those of the Commercial Bank at 20 cents on the dollar. A mass meeting of 5,000 persons held in St. John's on the 1st, protested against the measure, on the ground that the full value of the notes should be guaranteed, or nothing should be done about them. The people, in fact, are not in accord with the local government as to methods of relief. They distrust a legislature which has voted to remove the disabilities of seventeen of its former members convicted of bribery and corruption. They demand that a royal commission be appointed by the Crown to investigate the whole condition of the colony's affairs. The local authorities have refused to entertain this demand. Unless the home govern-

ment speedily intervenes and provides some basis for the resumption of business, and some relief for these districts that are on the verge of famine, a bitter cry will shortly be heard from this "most ancient" of its colonies.

An Atlanta Scheme.

The South has never been able to compete with the West in raising cattle for food purposes because of the cost of feeding and fattening them on corn, hay, bran, and the like; whereas in the West the cattle fatten themselves on prairie grass without expense to their owners. It has for some time been known, however, that cottonseed hulls and meal are one of the cheapest and most effective cattle foods in the world; and these the South possesses. They cost but 10 cents a day per head, or one-third of that of regular feed, and the time required for fattening is from sixty to ninety days. The Gate City Oil Company of Atlanta has purchased 3,000 cattle in the West by way of experiment, and will send them, after due course of feeding, North for sale and slaughter. A good deal of interest is being taken in this experiment.

Relief for the Needy.

The condition of the striking cloak-makers in New York city is pitiable indeed. Most of them are Hebrews. Their own organization — the United Hebrew Charities — is unable to help them because they are strikers. They have become utterly destitute. Possibly their own mistake of judgment and obstinacy of disposition have brought them to their present straits, but, wherever the blame may rest, the fact is that they are pinched with daily hunger, and have no prospect but starvation unless relief can be provided. The Society for Improving the Condition of the Poor has finally taken action in their case. They will employ a number of them in cleaning the streets, paying each \$1 a day for six hours' labor. The Society will spend \$10,000 in this humane work, of which it has \$4,500 in hand. Kind-hearted citizens will supply the rest.

A Worthy Gift.

That was a choice and appropriate gift which the ten thousand Protestant Christian women in China sent to the Empress Dowager on her sixtieth birthday. It was a "Complete New Testament," royal quarto, printed for the purpose in Shanghai, on the finest paper; its pages bordered with gold; its binding of solid silver boards exquisitely ornamented with birds and bamboo, a gold plate in the centre containing the inscription, "Classic of Salvation for the World." The whole was enclosed in a solid silver, plush-lined casket. Nearly every missionary organization in China took part in this grateful act. The cost was \$1,200. Accompanying the gift was a fitting address, in which the Book was alluded to as "the principal classic of our holy religion, namely, the religion of Jesus Christ, which is the only religion which practically aims at the salvation of the whole world from sin and suffering." The address also stated that "the truths in this Volume have brought peace of heart and purity of life, with hope of everlasting happiness, to countless millions. It has also given to Christian nations the just laws and stable government which are the root of their temporal prosperity and power." The gift was graciously received.

Socialism Disavowed.

While Mr. John Burns, in his speeches delivered in this country, is advocating Socialism, and maintaining that the trades unions in Great Britain have been converted to its doctrines, Mr. David Holmes, who accompanied him hither, parts company on precisely these points. Mr. Holmes is here officially as a representative of British trades-unionism. He repudiates Socialism. He denies that English labor organizations have accepted this revolutionary platform,

notwithstanding the vote apparently given in its favor at Norwich last fall. The great unions, he declares, hold aloof from all such political scheming. Of the fourteen labor representatives in the British Parliament only two are Socialists, he urges, and one of these is John Burns. He insists that these trade organizations are determined to confine themselves strictly to the relations between employers and those employed, no matter into what political affiliations their individual members may decide to enter. Hence these bodies are free from the discordance and ferment which the political element engenders. Mr. Holmes' statements have received a somewhat striking confirmation by the report that the Boiler-makers' Union, one of the wealthiest, best-organized and most influential of the British labor organizations, has voted by a large majority to withdraw from the Trades Union Congress because of the Socialistic tendencies which Mr. Burns and his sympathizers are doing all they can to foster.

Hypnotism and Crime.

If a man plans to murder another man, and employs as his agent a person whom he has hypnotized for the purpose, and the deed is committed, which one is criminal in the eye of the law? A Kansas court has decided that the murderer in such a case is the man who planned the deed, and not the man who committed it, and has sentenced him accordingly to be hanged, and has discharged his agent. The case has, however, been appealed, and promises to be a very interesting one. If guilt in such cases is to be located, it is of first importance to ascertain how complete is the mental control of the hypnotized agent; and whether it is possible to induce him to crime unless he possesses an instinct in that direction. If it can be demonstrated that an agent in such a case is simply as passive an instrument as a knife or pistol would be in the hands of a murderer, his responsibility, of course, would cease; but psychologists are not prepared to concede the completeness of mental control irrespective of the agent's own mental make-up. It should also be noted that undoubted criminals are finding hypnotic influences useful as a plea in extenuation, and their lawyers are quite ready to rely on it, or make the most of it. There have been no less than five cases within a month in which non-responsibility has been pleaded on this very ground, and two of these successfully. It is certainly time that the involved question of personal accountability should be authoritatively settled.

The Investigation in New York to Go On.

So the Chamber of Commerce has voted. Its special committee on Municipal Reform submitted last week an elaborate report, in which the maladministration of the city's business for the past quarter of a century was dwelt upon; the conclusion reached that the municipal departments are tainted with corruption, that Tammany has squandered millions during the past six years, that jury lists have been tampered with, that the streets have been paved and repaved at an extravagant cost, that inspectors are appointed who do not inspect and men paid for work that they never perform, with other indictments of a similar character; and the recommendation made for an investigation "broad enough to include all departments, and searching enough to throw light on every detail of the city's administration." The Chamber approved unanimously its committee's report and recommendations. The Legislature will be asked to continue the Lexow Committee till the end of the present year; to confer upon it power to compel the attendance of witnesses; and to retain the Grand Jury now impaneled in the court of Oyer and Terminer for indicting and prosecuting public officers who have been guilty of corrupt misconduct in office. The business men of New York are determined to make the present movement epochal for thorough and permanent municipal reform. It is encouraging to note how widely the example of the metropolitan city is being copied by other municipalities. Brooklyn, New Haven, Philadelphia, Minneapolis, St. Paul, and other cities are either investigating suspected rascalties, or planning for honest government divorced from politics and rings.

Our Contributors.

OUR WASHINGTON LETTER.

Rev. Hugh Johnston, D. D.

"A MISSION EXODUS" is the title of a stirring little book by my friend, Rev. Joseph Merlin Hodson, of New York. He argues that this age has the imagination, the courage, the means, the faith if applied in the right direction, to grasp the mighty contents of prophecy and at once evangelize the world. All that is needed is a modern Moses to organize and lead it for Christ as it is now led for business and the devil. A man as great for God as Napoleon was for war, as statesmen have sometimes been for their country, as many now are for the simple purpose of making money, would be able to turn the world into

A Mission Crusade.

And who is there better fitted for this leadership than our own enthusiastic, courageous, and far-seeing Chaplain McCabe, with the prophet's eye and the martyr's zeal—a Rothschild in finance, a Von Moltke to plan, and a Grant to lead on to victory? His three days' campaign in the national capital, aided by Dr. Burt of Italy and our resident Bishop Hurst, was a complete success, and will result in a large advance in the contributions of the churches. The great centres of population could not do better than adopt the plan of our presiding elder, Dr. Wilson, and have a series of missionary mass meetings followed upon Sunday by sermons and collections in all the churches.

The Holidays.

Spite of the hard, grinding times and gloomy business outlook, the avenues and great mercantile establishments of the city have been thronged in preparation for the oldest and dearest of the world's holidays—Christmas—the festival of the heart, when men forget the mean ways of selfishness and find happiness in giving, in making others happy. The presents this year may not have been so costly or so numerous as usual, but radiant faces have told of hearts rejoicing in the joy of self-denial and of generosity. The custom of the Methodist churches here is to hold an early morning prayer-meeting on Christmas; but either from his aversion to early rising or his love of the old-fashioned custom of a regular public service, the pastor of the Metropolitan Church preached on the Advent to a large congregation at the usual hour of public worship and at night gave an illustrated lecture on "A Visit to Bethlehem and the Lord's Land." Let us more and more emphasize the birth of Christ, in the human and divine side of its unfolding, as the truth of supreme significance in the moral history of humanity. There is in every man the capacity for a divine incarnation, and the divine thought will be completely realized only when there is an indwelling Christ in every heart.

The World of Society.

The social season is now at its height. It begins with the general receptions at the Executive Mansion and by the Cabinet ministers on New Year's Day; and public entertainments, official "at homes," drawing rooms, and evening receptions, are in all their glory until the beginning of Lent, when there is a pause in the eager rush and social demands are relaxed. The state reception at the White House on New Year's Day was brilliant in the extreme. Precisely at eleven in the morning the President and Mrs. Cleveland, escorted by the ladies and the guests invited to receive, descended from the private stairway and took their places in the Blue Room. The Cabinet ministers with their ladies were presented by the Secretary of State. Then followed the members of the Diplomatic Corps in court dress, representing almost every government in the world, of every official rank, ablaze with stars and medals and regalia of every form and hue. Next came the Judges of the Supreme Court, headed by the Chief Justice and lady, the Senators and Representatives, officers of the Army and Navy in full uniform, officers of the executive departments, members of civil and professional organizations, and last but not least the *of polloi*—the mighty public. The President's reception lasted until 3 o'clock, when the Vice President and ladies of the Cabinet ministers, Diplomatic Corps and others, including citizens generally, received until late in the evening. Owing, therefore, largely to official etiquette, New Year's calls can never go out of fashion in Washington.

The Congress.

"Now is the winter of our discontent," is a quotation that fits well into the Demo-

cratic album. In the party unquestionably are great men—the astute Gorman, the gifted Hill, the energetic Murphy; but they have not a capacity for leadership, nor do they know how to gage the great currents of popular sentiment, else they would not have encountered so hopeless and overwhelming a defeat.

The Senate sustains its usual appearance. There is the venerable Morrill, the patriarchal Stewart, the sombre Voorhees, the genial Brice, the jovial Smith, the handsome Gibson, the youthful Dubois, the staid Teller, the capacious Hoar, the dignified Sherman, and many more who are conspicuous in the arena of American politics. But Senator Peffer has abbreviated his whiskers, and the Senate room seems shorn of some of its dignity, solemnity and gravity. Senator Hill, who is a man of such concentration of aim and consummate political ability that his public career is by no means ended, is pressing strongly for a change in the rules governing debate in the Senate. Surely there should be the adoption of the "previous question" in some practical form. The majority ought to govern. As it is, the minority, by filibustering, can delay, and so prevent legislation on pressing and important questions. Senatorial dignity and courtesy has become a by-word and reproach in the tactics of obstruction used; and the Senate owes it to itself and the great nation for which it legislates that some closure rule be adopted.

The House of Representatives has been likened to a morgue, for it contains more political corpses than were ever before viewed in one Congress. Democracy is passing from power in every department of the government. It is not likely that a repudiated body of law-makers will go on making laws until the congressional session ends on the 4th of next March. It seems rather anomalous that a new Congress does not meet immediately after the elections, for the old law-makers have it still in their power to legislate for the American people, though others have been chosen in their stead.

If the new currency plan meets with general favor, it will most likely be adopted. I listened with great interest to Hon. Mr. Springer, chairman of the committee on Banking and Finance, when he introduced the bill. The plan seems to have many advantages and follows closely the banking system of Canada. The great objection in the discussion that has followed seems to be that it would encourage a return in part to the old State-bank system, and affect the national character of our currency, as well as eliminate the fixed reserve on deposits. Mr. Springer, who is a very able statesman and has given the best years of his life to the study of these monetary questions, thinks the plan of the Administration will carry almost universal confidence. It is a pity that so conscientious and worthy a legislator as the Representative from Illinois, who has served the nation for nearly a quarter of a century, should have been buried under the great tidal wave which swept over the whole country; but he has gone down with the fortunes of his party. Let us hope that his political star will be in the ascendant long before the verdict of the nation has been reversed. Rumor has it that he will be appointed to the judgeship of the Court of Claims.

Limitations of the Powers of the General Conference.

Turning now to church legislation, the Preachers' Meeting has for the past six weeks been discussing the vexed question of the constitution of the church. The subject was introduced by Mr. Osborne of the American University, and able papers have been presented by Drs. Baldwin, Wideman, Rice, Peyton Brown and others. The woman question as a "side issue" has entered largely into the discussions, and the brethren have had a lively time of it. Is the General Conference a sovereign body? In other words, is our church polity after the pattern of the American or the British constitutional system? The Constitution of the United States is a written instrument, that of Great Britain consists largely of customs, precedents, traditions and understandings. A written constitution is rigid, an unwritten one is flexible. Did the Methodist law-makers in that Conference of 1808 intend to formulate a regular, written, rigid constitution? Has the General Conference "full power to make rules and regulations for our church under the following limitations and restrictions"—namely, the six restrictive rules? Did the whole body of preachers withhold nothing from the delegated body except what is specified—i. e., give to the General Conference all powers except those which it distinctly withholds? Who will say that the brethren of 1808 designed to limit the powers

of the General Conference further than they specified? If that is so, then is not the General Conference much like the British Parliament—a sovereign body, where the whole nation is supposed to be present within its walls? And since the laity, by the voluntary and magnanimous surrender of rights and prerogatives by the ministers, have been brought to share in the judicial, legislative and executive authority, why should woman be withheld from her due position? Since there is no sex in sainthood, in intellect, or in Christian work, why should woman's absence from the "governing body" of the church be so marked when her presence everywhere else is so essential; when in our prayer-meetings we need to use Sydney Smith's stress of emphasis, "O that men would praise the Lord," and when—

"In the world's great field of action,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife?"

The question now at issue, and the only one that is before the church concerning woman's privileges, is whether electoral conferences shall be permitted, if they choose, to elect women to represent them in the General Conference? And since, with all that is said about the "greed of power," the ministry of the Methodist Episcopal Church voluntarily consented to divide their rights and prerogatives with the laity, would it not be alike graceful and generous to allow the laity of the church to decide the question for themselves? Whatever be our views as to the so-called Hamilton amendment and the action of the last General Conference, there is this comfort: the present excitement will pass, and then will be the triumph of true principles and the right application of them, while the dying years will—

"Ring out a slowly-dying cause
And ancient forms of party-strife,"
and each New Year will—
"Ring in the nobler modes of life
With sweeter manners, purer laws."

THE HEROIC SUPERANNUATES.

Rev. Daniel Halloran.

President of the "Centenary Fund and Preachers' Aid Society" of Newark Conference, and chairman of the Board of Stewards.

OUR church is more fully aroused to the need of making provision for the better support of its superannuated ministers than at any period in its history. It is not a movement simply by the ministers themselves, but the outcome of the deep interest of our general membership in the welfare of the men who led them to the Saviour. Truly it is time that the men who have "borne the burden and heat of the day" should have due attention paid to their needs by a church now amply competent to such a task. These men, it will be conceded, have materially built up the great philanthropic enterprises of our Methodism—the Missionary, Church Extension, Freedmen's Aid, Education, Sunday-school and Tract Societies—by giving of their own slender means, urging their claims too often in competition with and in neglect of their own meagre stipends. They have entered the field in personal and persistent solicitation and succeeded to a remarkable degree, as the status of these societies amply demonstrates. And it seems surprising that care for such men should have been deferred until this late day.

We believe the neglect has lain largely with the ministers themselves. The fathers were averse to the remotest seeming of care for their temporal wants, and to be solicitous for the future would be "to have fallen from grace" in their own and others' estimation. It may be deemed apocryphal to quote the Methodist preacher who surrendered a cozy cottage, the gift of two noble laymen—brothers—because he could not sing,—

"No foot of land do I possess,
No cottage in this wilderness;
A poor, wayfaring man;"

but the reader may rest assured of the accuracy of the incident, as many persons now living can testify. Ministers have feared lest they should be deemed selfish, and so have avoided this imperative duty. This may also account for the failure of the Chartered Fund, whose inception occurred at the General Conference of 1796, from which each Conference now receives only about \$30 per annum for Conference claimants.

The heart of the laity is right in this matter. This is evidenced by the favor with which the collection for the worn-out preachers is received. They know that the Methodist minister, of all professionals, is debarred a competitive competency by the

terms of his agreement with the church for services rendered. The system of "calling" now in vogue may seem to be a bar to this statement, but the vast majority of our ministers are "sent" as were the fathers, only the halo of mysterious supernaturalism which gilded the "cabinet" is largely dissipated—much to the relief of all concerned.

The method of securing a better support for our worn-out brethren—I like the term worn-out—has taken shape in the securing of an endowment fund whose interest shall supplement the annual collections in the churches for this object. This will keep the people in touch with our superannuates; nor is there the least danger that larger bestowments will turn the heads of these heroic men. In no Conference of which I have any knowledge does the donation fully meet the need. In the writer's Conference (Newark) the largest collections ever taken in any one year have not met much more than sixty per cent. of the needs of the claimants. There cannot be more pressure brought to bear on our churches for increased liberality to our general benevolences than is used at present.

Our Conference is striving to raise a fund of \$100,000 for this purpose, the interest only to be used. Then we shall need an advance in the annual collections for Conference claimants to attain our object. This fund will tide the Conference over the stringency of panic years, when the collections necessarily drop, and give a sense of security, in a measure at least, to the veterans.

The question of

Distributing Conference Funds to the Claimants

is agitating many of the Conferences today. Some believe that the years of service ought to graduate the allowance, and that no gift be made nor inquiry instituted as to need. The claim is made "that it pauperizes a minister, or is a star-chamber method, to inquire into a man's income. It is specially humiliating to the worn-out minister. The United States retires its officers on half-pay without regard to their financial ability, and why not the minister who has given his life for the noblest ends which can actuate human beings?" We have never seen the cogency of this mode of reasoning—never! Every year in from 80 to 90 per cent. of our churches is this question asked of our pastors: "How much do you need for a comfortable support?" A committee sits on the case, and having obtained "all the light possible," presents its report to the quarterly conference, which may increase or diminish the amount presented by that committee. There have been cases of penuriousness that deny a reasonable claim to their pastors, but the vast majority of our people give their ministers a good support, nor would they object if their ministers saved a little for a "rainy day." If this be so, why should our superannuated brethren deem it an impertinence to submit to similar inquiries—only that the latter are a little more specific from the necessity of the case and are reduced to writing—especially as the disposition of their case lies in the hands of their own ministerial brethren, who in all likelihood will one day become beneficiaries of the same fund themselves? In the business world the Mercantile Agency makes still more specific inquiries of business houses and is not denied.

As to the term "pauper," "pauperism," it is simply barbarous, cruel, and should never have been uttered. Will the income tax pauperize the citizens of this country who will have to render sworn statements of their incomes to public officials? Has it pauperized England? Never! No second party can pauperize a minister; he may pauperize himself! And how can his Conference—his own cherished brethren—know his needs without his co-operation, and what better method than the asking a few questions which are held sacred in their answers by the Conference stewards? If in need, the aged or worn-out minister has by the law of our church a right to assistance. If not in need, why should he seek to obtain any help?

It should be distinctly remembered that the collection for the worn-out preachers has expressed or implied the need of the brother assisted. It would be a flagrant breach of trust to disburse such funds regardless of this idea, which underlies their collection. Have we not had, at least some of us, painful experiences in our charges of the bestowment of money where the people claimed the necessity did not exist? Let the Conferences sacredly guard the disbursements to these heroic men, for a mistake here would prove disastrous to worthy and helpless brethren. The United

States secures its funds by Congressional enactment and collects them by due process of law, or, if need be, by the point of the bayonet; so that there is no parallel whatever in the two cases.

The mooted "Annuity Plan" is based on the English system, but with us is hedged about with difficulties. They have but one Conference in England; we have many. They impose an annual tax on their ministers from the time of their admission, and then administer such fund distinct from the annual collections in the churches for their superannuated ministers. We have transfers in and out of Conferences, each of which is competent to make its own regulations independent of the other, only within the compass of the general law. If any Conference should adopt measures looking towards an annuity, it would be proper, and it seems feasible; but it should be administered in total separation from the funds of the Conference stewards. Indeed, it could be founded on the principles of the Annuity Insurance Companies, many of which are safe as any form of investment open to us now. Then a man would only receive the money he put into the concern plus the interest accruing from sound investments. This is legitimate, this is proper. A splendid field opens here for a man of large business ability and of philanthropic impulse. Who will enter it?

Simpson Church, Jersey City, N. J.

THE ORIGIN OF "HOME, SWEET HOME."

John L. Hurst.

JOHN HOWARD PAYNE, the author of "Home, Sweet Home," was already an old man when he came to Tunis as United States Consul. Nothing suited the poet better than such a post, both on account of its isolation and the Oriental habits of the people.

He was fond of telling the story of his life, and particularly the circumstances of his writing "Home, Sweet Home." Mr. Payne has the reputation of being dissipated. This is borne out by incidents hinted at by him of his early years. An actor by profession, his temptations were never completely overcome. The poet's greatest confidants in Tunis were the Chapellé family, and to Mr. Alfred Chapellé, then a young man, he often remarked: "Nothing makes me so happy as an old friend, a good book, and my pipe."

Mr. Payne, as reported by Mr. Chapellé, was a man of quiet and retiring habits. He was a great reader, for as a writer he had done his work. The old fire kindled in his eyes when he told of his career. His tragedy of "Brutus" was his favorite, and placed by him higher than his poem of "Home, Sweet Home." The collection of scraps was a mania with him. His Moorish study was littered with papers and magazines in several languages. Large drawers were filled with his literary treasures. Verses which the poet had jotted down on scraps of paper during his rambles, were thrown in like pearls in the sands. Whether at a coffee-house, or on a jaunt to the ruins of Carthage or the palaces of the Beys, the inspiration never forsook him. At the poet's death this collection was gathered into baskets. It took twenty to contain it, and a Tunisian basket holds fully a bushel. Correspondence was then opened with the poet's relatives. Sketches, poems, and episodes from Mr. Payne's life warranted the preservation of this material. No answer came from America. The baskets were stored in the "Magazin." Here they lay for many years. Such lack of interest by those most deeply concerned would justify the belief that original matter of enduring merit from the pen of the poet was thus lost to the world.

"It was in the Gardens of the Tulleries that the words of 'Home, Sweet Home' first came to me." In this wise spoke Mr. Payne one day to his friend, Mr. Chapellé. "I had been pretty much over the world. Actors get accustomed to a Bohemian life. I could see it was beginning to tell on me, so in time I drifted to Paris some way; how, I've almost forgotten. But as I wandered alone and without a penny through the city, I became thoroughly homesick. I took a great liking to the Tulleries. The song of the birds, the sunlight or moonlight raining through the trees, the perfume of those flowers—how they all reminded me of home!"

Whoever has been in Paris, especially in the springtime, will appreciate these words of the poet. A lovelier park than the Tulleries could not be found. Here the little girls wheel their dolls around in the tiniest of carriages, and the boys float their balloons. Over there a fountain is discharging a thousand showers, a rainbow converting

them immediately into diamonds, rubies and sapphires. The sparrows—how tame and friendly they are! To get on good terms with them one must tarry. Bring along a bun from the breakfast table; suspicion disappears. But at first only two or three of the dainty creatures approach—probably scouts sent out by the aerial tribe. A dozen now come up, and soon it would seem as if all the birds of Paris had learned of the picnic and were hastening hither as fast as their little wings could bear them. They do not stop at one's feet, but perch on one's hands, head and shoulders. There never were heard such cries of joy. The air is full of song. In such a place as this is it a wonder that a poet should be inspired?

"Yes," continued Mr. Payne, "the sentiment had been running in my mind for some time. I could not hit on the rhyme. One evening as I was resting in the Tulleries, and the stars were venturing out from their hiding-places, the strain of a beautiful melody was borne on the air. It was a Sicilian tune. I had heard it years before. It was exactly what I had been waiting for. With a heart full of home, I hurried back to my lodgings in a remote part of Paris. Before the night was over my work was done. The tune made the poem. I was getting desperate by this time. I had hardly a sou in my pockets; but one or two friends helped me. My passage to America was paid. At last I got back. There were sad changes. A few only were left. After all, there is no place like home."

Tunis.

THE LABOR CHURCH IN ENGLAND.

Louisa A'hamuty Nash.

THERE is an interesting feature with regard to the labor movement taking its rise in England, which I have not noticed in our American journals. This is the Labor Church. The first was founded in 1891 by John Trevor, a Congregational minister of Manchester. The men and women of the labor movement had been his sympathetic study for long. He felt their heart-yearnings after something that socialistic politics could not bestow; so he relinquished his pulpit that he might endeavor to supply that want. He felt that, though they had freed themselves from the traditional religions, and many proclaimed themselves agnostics, yet there was the hungering of the human soul for personal relationship with its Maker. There was such a famine as the Prophet Amos describes—"not of bread, nor a thirst for water, but for hearing the word of the Lord." This new departure has been aptly described as an "organized expression of individual relationship to God, of the men and women of the labor movement, and of the collective relationship of the whole movement to the working of God in it."

The idea that the labor movement is a religious movement, is proved in the last two of the five principles, following the old meaning of the word religion—"a binding back again." "That the emancipation of labor can only be realized in so far as men learn both the economic and moral laws of God and heartily endeavor to obey them;" and, lastly, "That the development of personal character and the improvement of social conditions are both essential to man's emancipation from moral and social bondage."

The worship is entirely free from form and doctrine, and each man is free to use his own methods for "re-binding" himself to his own personal God. Leaders are chosen for the Sunday services, when stirring passages are read from Emerson, Lamennais and others; the Lord's Prayer is repeated together; the congregation (in all cases a warm and enthusiastic one) is provided with the Labor Church hymn-book, and rousing, hearty hymns are sung, such as were used at the time of the Reform Law agitation of 1832; the while banners wave with these mottoes: "God is King;" "Thy Kingdom Come on Earth;" "God and Liberty," etc. The difficulty seems to be in procuring men or women who can give suitable addresses. The services of many have been declined, because without the faith in a personal God for themselves, when "the people ask for bread," they have but "a stone" to give.

Starting from a small beginning, these churches have increased to four in and around Manchester, and have spread to all the considerable towns of the north of England, and many southward, while one has sown itself in Boston, and in Lynn, Mass.

A conference was held last year in Manchester, the different branches forming themselves into a Labor Church Union.

The founder of the movement, John

Trevor, having lost his health in the work, can no longer take an active part, but he edits a monthly paper, called *The Labor Prophet*, and thus his influence permeates the whole. There was a letter from him just lately in the *London Spectator*, in which he emphasizes the essentially religious and personally religious side of the movement, as shown particularly in the preface to the Labor Church hymn-book. The felt needs of the individual souls have been proved by his having often been urged to form Bible classes and to hold prayer-meetings by men who had not in long years identified themselves with any form of public worship. As the need of God in the soul is recognised, so has likewise the need of God in the movement been shown by the leaders wishing to begin their great Labor Day demonstration by a religious service.

Round each church centre has been grouped charitable effort in educational classes, Sunday-schools for the children, and material help for the destitute. Thus, in loving and doing, the witnessing of suffering is the easier borne. Hearty co-operation is given to the Labor Party in all real efforts for economic reform—waiting and hoping and working for the gradual abolition of "commercial slavery," which to the "sweated" seamstress and many others is harder to bear than the old slave-service of former days.

As long as God is "acknowledged" by the individuals, He will surely "direct the paths" of the movement, and bring good out of its strain and stress.

Albany, Oregon.

"NEEDED REFORMS IN FUNERAL USAGES."

Rev. George E. Brightman.

THE writer of this article is keenly alive to the fact that he has been asked to perform a most delicate task. He will attempt, however, with perfect frankness, to express his thoughts.

"It is appointed unto man once to die." The holiest sentiments of the heart, together with the best civilisation of the age, demand a decent and Christian burial of our dead. When death enters a home, the services of a clergyman are usually sought. He should go to the house of sorrow to minister consolation. He should never give the impression that he is acting the part of a hired mourner. He ought to be a man of good judgment, natural in manner, big-hearted and Christian. Whenever the services of a minister are desired, the family should consult with him before fixing the time of the funeral. By heeding this simple suggestion, much annoyance may be avoided.

Floral offerings are tender and beautiful expressions of the sympathy of the donors, but here great care should be taken. It is easy to make this custom an intolerable burden.

It is doubtful if many permanent impressions for good are made, either by the solemnities of the funeral or by anything that the pastor may say or do. High resolves may be made, but before they can affect the conduct one plunges into the activities of life, and "soon forgets that friends have died."

One needed reform, suggested by the foregoing reflections, is simplicity and brevity in conducting funeral services. In most sections of New England the funeral sermon is a thing of the past. Sometimes it is eminently fitting to call special attention to the character and services of men and women who have wrought well for God and humanity. But this can be best done, soon after the obsequies, in a Sunday service. To comfort the afflicted should be the mission of the minister. "The religious service in the home, or even in the church, should be of the simplest and briefest kind. The voice of God speaking of the sublime truths of life, eternity and hope, with the voice of prayer, are all that should be heard." We would not omit singing; but the Bible is the great "comfort-book." What is better calculated to soothe the heart of sorrow than the words of Holy Writ? But here, as in so many other places, the common sense of the minister will stand him in good stead.

The movement to abolish Sunday funerals has much in its favor. The men engaged in the stables or in the undertaking business need the Sunday rest, and, as a rule, ministers have enough duties to perform on that day. A clergyman in the city of Providence on a recent Sunday officiated at the funeral of a child. The time occupied in rendering the service at the house and going to and from the grave was three hours. In rare cases the Sunday funeral

must be held, but generally, with wise planning, it can be avoided.

There is one rule of funeral etiquette that should be faithfully observed. If the family wish another minister to assist their pastor, it will be wise to graciously accede to the request, but always with the understanding that the pastor is to have charge of the service.

In regard to the subject of bearers, there is a great diversity of opinion. Some would have paid bearers; others would have the immediate male relatives; still others, as in St. Louis not long since, would have, for a young woman, female friends or relatives; and a large number prefer the old way of inviting four or six men of the neighborhood, without much regard to their physical strength or fitness for such a task. It has been suggested that relatives act as honorary bearers and that the real work be done by competent men in charge of the undertaker. But this is a matter that will be largely determined by the wishes of the family.

The item of needless expense deserves a word. Undertakers are often condemned when the family should be blamed for undue extravagance. The saddest feature about it is that in many quarters people have not the courage to do what common sense dictates rather than follow the behests of a tyrannical fashion. The writer fully agrees with Rev. Madison C. Peters, who says: "Our undertakers are frequently swindled. It is not only false reverence and mistaken affection, but downright dishonesty, for a man's family or friends to indulge expenditures that cannot be met."

The practice of kissing the dead is attended with so much danger that wise people will hesitate before they allow themselves to engage in it. The exposure of the remains to the gaze of the curious crowd is wholly unnecessary. To a sensitive person it is a cruel infliction to be obliged to sit and watch the people as they pass in solemn procession by the casket or coffin.

On reaching the grave, if it is cold or stormy weather, the funeral director should inform the gentlemen that it will not be considered a mark of disrespect if they remain standing with heads covered. Many a man by removing his hat at the grave has taken a cold which has resulted in his death.

The solution of the problem of going slow or fast to the grave is to do away entirely with the funeral procession.

We come now to a part of our subject which is fraught with peril. "During recent years," says W. M. Butler, "there has been a decided stand against wearing crepe. The tendency in funeral goods is toward brighter hues." The Princess of Wales dispensed with crepe during her mourning for the late Duke of Clarence. Black is not the color of heaven. The Gospel of Jesus Christ is full of hope. Because Jesus has died, we need not die. He is seated now at the right hand of power, a Prince and Saviour, and He carries in His girdle the keys of death and hell. He said: "In My Father's house are many mansions." Why, then, should Christians clothe themselves with the emblems of darkness and despair? It is an unchristian custom. The burial rites of the early Christians were characterized by emblems of trust and peace and victory. They sang songs of triumph. So should we. It seems to the writer that heavy black crepe is not the proper thing for a Christian to wear when a friend takes his departure to the world of light.

To summarize: An unnatural manner on the part of the minister, failure to consult the minister before the time of the funeral is fixed, long funeral services, the unwise practice of kissing the dead, the profuse display of flowers, the selection of incompetent bearers, Sunday funerals, the exposure of the dead to the gaze of the crowd, and extravagance in mourning dress, are to be guarded against, and are points at which reform is not only necessary, but possible.

Attleboro, Mass.



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The Conferences.

N. E. Southern Conference.

Providence District.

The church in *Hope* has been visited by a gracious and powerful outpouring of the Holy Spirit and a glorious revival of religion pure and undefiled. About seventy persons have been at the altar as seekers of Christ and sixty have joined the church on probation. Several backsliders have been reclaimed and the spiritual life of many of the members has been greatly quickened. Rev. and Mrs. George M. Hamlen aided the pastor in these special services, doing very successful work. Rev. W. J. Kelley, the pastor, is greatly encouraged, and is working hard to save to God and the church all who have been converted. The Epworth League gave \$10 as a Thanksgiving offering for missions—a very generous gift.

The *Tabernacle Church, Providence*, has sustained a loss in the death of James Hobson, a local preacher and Sunday-school teacher. The circumstances of his death were very sad: Mrs. Hobson was very ill with typhoid fever, and for many weeks her husband cared for her night and day. At length she recovered and he returned to his work, but was so exhausted that in a short time he took the same disease and was removed to the Rhode Island Hospital, where, notwithstanding the best of care, he soon died. After his death Mrs. Hobson had a relapse of the same fever and is now at the Hospital. Three of her children are also there, the oldest boy being very low at this writing. This was a good family, but in rather close circumstances. The pastor, Rev. J. A. Hood, has kindly interested himself in their physical interests, and with the help of the church and many others in the community they have been provided with all needful food and shelter. This practical type of Christianity is characteristic of this wide-awake church.

The pastor has been giving his people some excellent illustrated Sunday evening sermons which have been seen and heard by large congregations. The Junior Epworth League was reorganized, Oct. 1, with a membership of fifty. Good leaders, a nice room for meetings and interesting exercises result in securing an average attendance of 25. This is a promising field and good work is being done in it.

The people's popular services on Sunday evenings in the church in *Woonsocket* continue to grow both in interest and attendance. Three times as many attend as did formerly the social meeting in the vestry. Several speakers have come to the assistance of the pastor, Rev. J. Oldham, thus contributing to their success and interest. The Epworth League prayer-meetings on Sunday evenings are well attended and a blessing to the church. The department of Mercy and Help is busy on a League album quilt, which when completed is to be presented to the Epworth League Settlement in Boston or to some Deaconess Home.

The grand and comprehensive Prospectus of *Zion's Herald* for 1896, sent out to our churches in such large numbers, ought to bring in large results in a greatly increased list of subscribers. There are very few papers that can show such a magnificent list of contributors, covering almost every field of domestic, social, political, ecclesiastical and spiritual activity. Certainly *Zion's Herald* is well at the front this time, with a corps of able and distinguished contributors such as it has never had before. Let every pastor do his best to get new subscribers and stand by Dr. Parkhurst in his untiring efforts to make the old *HERALD* a mighty intellectual and spiritual force, with correspondingly grand financial returns for our heroic veterans! X. X. X.

New Bedford District.

Christmas time has been generally and joyously observed by the churches.

At *St. Paul's, Fall River*, the third annual Christmas giving eclipsed in enthusiasm and general interest either of its predecessors. The large auditorium of the church was filled, an admission fee of a potato for each child, a turnip for each youth, and a cabbage, pumpkin or squash for each adult, being charged. After an interesting musical program, offerings were brought in by the Junior League, the Epworth League, the classes of the Sunday-school, and the Young Ladies' Missionary Society. These offerings included about \$110 in money, orders for coal and wood to the amount of nearly another \$100, flour and groceries of every kind, fruit, clothing and bedding—all to be distributed among the worthy poor of the city. Already about ninety families have been recipients from this bounty, and a portion is reserved to meet future necessities. The pastor, Rev. A. J. Conklin, and the superintendent of the Sunday-school, Mayor-elect W. B. Greene, were foremost in arranging and carrying out this enterprise, and they had the hearty co-operation of the choir and the whole church and congregation. Joy and rejoicing accompanied the giving; tears not infrequently expressed the gratitude of the recipients.

At *First Church, Taunton*, Christmas was similarly observed on Friday evening, Dec. 28, and from the offerings brought in, seventeen barrels of provisions were the next day sent out to the poor. Rev. Geo. W. King is pastor.

At *South Somerset* a very pleasant Christmas festival was held, and on the tree was a purse for the pastor, Rev. L. M. Ploeken, containing the equivalent for the pastor's horse, which lay down and died in the stable a few weeks ago.

Wareham and East Wareham.—The pastor, Rev. C. H. Walter, and family were kindly remembered. The Sunday-school at Wareham is larger than for several years. At East Wareham very spiritual cottage meetings are being maintained. The Epworth League at each place sent a good Thanksgiving offering to the missionary treasury.

Middleboro.—Christmas was observed by a supper for the Sunday-school and the poor of the village who were especially sought out and invited. About three hundred sat down to the beautifully laden tables, which were spread in the public hall, and from the abundance remaining fifteen families were supplied with dinners the next day. After supper the whole company marched to the church, where Christmas exercises, consisting of music, marching, gymnastics, and the distribution of presents from a Christmas tree, were enjoyed. The pastor, Rev. W. F. Davis, and family were generously remembered, the pastor receiving a well-filled purse of money. A very interesting concert was given by the Sunday-school on the Sunday evening preceding.

Sandwich.—Meetings for prayer for a revival have been held for a half-hour nightly for sev-

eral weeks, with good results. A deeper religious interest is manifest, and special revival services were begun with the New Year. The League connected with this church also raised a Thanksgiving offering for missions. Rev. G. W. Elmer is pastor.

Norwich District.

The church in *Westerly* moves steadily forward. Members are added at every communion. A long period of business depression has somewhat hindered the church work, but it now seems as if brighter days were at hand. The month of January is to be given to special revival work. It is opened with a week of prayer and self-denial. Each member of the church received, Dec. 30, a copy of a letter calling for a week of fasting, prayer and self-denial. Special financial offerings were to be made the first Sunday in the new year. The lecture course was a great success. The audiences crowded the church edifice to its fullest capacity. It has done much to gain favorable recognition for the church among all classes in the community. The list of lecturers included Will Carleton, Hon. S. L. Gracey, D. D., Rev. F. A. Horton, D. D., Anthony Comstock, Rev. D. Dorechester, D. D., Judge Wm. B. Green, Dr. H. S. Lunn, Rev. W. J. Yates, Rev. J. T. Docking, Rev. J. J. Lewis.

The last Sunday of December was observed as Memorial day in the *New London* church. Thirteen members have died during the year. Several of them have for many years occupied prominent official positions. A committee of three laymen appointed by the quarterly conference rendered most efficient service in securing information regarding the deceased members and preparing the obituaries. Seven of the memorials were read by different brethren and sisters at the morning service and six in the evening. The hymns and other exercises were appropriate to the occasions. The impression made was marked, and such a service will in all probability be held annually in future at the close of the year. At Christmas the pastor received from members of the church and congregation a fine study Bible in two volumes.

The Christmas celebration at *Willimantic* was a grand success. The primary class had the right of way in the musical and literary program. This was followed by the distribution of gifts to all. The pastor, Rev. O. W. Scott, and his wife were well remembered, the former by the gift of a pair gold-mounted eye-glasses from his lecture class, and the latter by an elegant silk "crazy quilt" from the ladies of the congregation. Y.

Vermont Conference.

Montpelier District.

South Londonderry.—On a recent Sabbath 4 were received into the church—3 from probation and 1 by letter. One was also received on probation. The pastor, Rev. Geo. H. Sisson, received a Christmas present of a fine fur coat from his parishioners as a token of the high esteem in which he is held by the members of his congregation. Mrs. Sisson was also remembered by the ladies, who presented her with a nice dress pattern, together with the necessary linings and trimmings for making it.

Union Village.—The good work at "New Boston" mentioned heretofore has continued with excellent results. Thirty-seven conversions are reported in this out-district. Would it not be wise for more of our pastors to go out into the outlying school districts and press the work of evangelism? Last Sunday 15 were baptized, 16 received on probation, and 6 received in full, at the Village.

Williamsville and East Dover.—Union meetings have been held at East Dover for three weeks. During the last week Evangelist E. A. Whittier, of Lawrence, Mass., was present. Excellent results are reported. Nine have already joined the church on probation, and more are to follow. Rev. S. P. Fairbanks, pastor.

Ludlow.—As the result of the special services, twenty conversions are reported. At the last quarterly meeting 14 were received on probation, 2 received by letter, and 1 child baptized. Sunday, Dec. 2, was "missionary day"—missionary sermon in the morning with a collection, missionary exercises in the Sunday-school with collection, and a missionary concert in the evening by the Epworth League, with collection. Amount raised in cash and pledges, \$70.28—a very large increase over former years. The good work still continues. Last Sabbath evening four requests—all from men—were made for prayers. Rev. A. E. Atwater, pastor.

Vermont Methodist Seminary.—Principal Smith is to deliver the sermon on Jan. 6 before the graduating class at Randolph Normal School.

West Berlin.—On Sunday, Dec. 23, Sister Worthing, the wife of Rev. W. E. Worthing, passed to her rest. She had been in poor health for some time, but it was not thought that her end was so near. She leaves two children—a girl of nine and a babe several months old. Sister Worthing was a woman of pure Christian character, respected and loved by all who knew her. Mr. Worthing supplied the church at West Berlin for a term of three years, and at the close of his pastorate settled there. He has the sympathy of a large circle of friends in his deep bereavement.

Montpelier.—Christmas brought its remembrances to Rev. A. H. Webb, pastor, in the shape of a purse from the church containing \$40 and a beautiful lamp from his Sunday-school class. Ten have been added to the church recently—5 from probation and 5 by letter.

Granville and Heneock.—The pastor, Rev. J. C. Williamson, found on the Christmas tree at Granville a purse of \$27.

White River Junction.—Rev. Elihu Snow and family were generously remembered at Christmas time by his congregation and the Sunday-school. Webster's International Dictionary, Strong's Concordance, a gold-lined silver cup and saucer, and a generous supply of table and other linen, were among the presents which the Christmas tree yielded.

West Randolph.—At last quarterly meeting 2 were received by letter and 3 on probation. On Dec. 14, a very successful entertainment, illustrating the ministry of Christ, was given. The proceeds will be used for the purchase of maps for the Sunday-school.

Thetford Centre and North Thetford.—The church at North Thetford, which has been closed for some months undergoing repairs, was reopened Sunday, Dec. 23. The sermon was by the

pastor, Rev. W. H. White. A very large congregation was present in spite of the extremely cold weather. New plastering, beautiful fresco work, new heaters, carpets, cushions, and a fine pulpit suite, are among the improvements. The renovation has been very complete, and the church seems like a new one. The cost of the repairs was nearly \$800, and is all provided for. Special services are to begin Jan. 8. Forty have recently been added to the list of probationers on this charge.

Herald.—Brethren, press the canvass for *Zion's Herald* with vigor even in these first weeks of the new year. Insist that every official member subscribe for our church paper. A steward who does not take a church paper cannot do as good work as he ought for the church. L. L.

St. Albans District.

Elmore.—Rev. N. M. Shaw has left this appointment to serve, as pastor, the Evangelical Church at Montpelier. Prayers and hearty good-will accompany him.

Swanton.—Rev. E. E. Reynolds has been confined to the house for several days with a hard cold. Rev. A. B. Truax officiated in his stead last Sabbath, and supplies the Congregational Church at Sheldon next Sabbath. Rev. H. W. Worthen, D. D., lectured under the auspices of the Epworth League on Friday evening. His theme was Jerusalem and its surroundings.

Richford.—The Christian Workers held meetings at four different places outside the village last Sabbath. The fields are white for harvest.

Franklin.—Special evangelistic meetings began last Thursday. Evangelist N. H. Brown, of Norwich, Conn., and brethren from adjoining charges, assisted Rev. S. H. Smith. The donation for the benefit of the pastor was well attended, the proceeds amounting to over \$50.

West Enosburg.—Revival meetings are still in progress. Rev. Geo. D. Story, of Bakersfield, is assisting Pastor Bowen.

St. Albans.—The Sunday-school had a Christmas service on the last Sabbath evening of the year. Rev. C. S. Nutter sent out a typewritten letter to all his parishioners on Jan. 1, wishing them a "Happy New Year" and exhorting to better heart life, home life, church life. It also gave notice of extra meetings last week, including a watch-night, and announced the Week of Prayer to be observed.

Waterbury.—The State agent of the Bible Society, who lives here, announces, in his annual report, that the year past has been one of marked prosperity in many ways. The sales of Bibles have exceeded those of the previous year by \$736.34, and those of the average of the nine preceding years by \$634.26. Gifts have exceeded those of the previous year by \$60.17. In thirty-three towns canvassed, one in fifteen families were found without the Bible, and 127 of these were supplied. Somebody's prayers have been answered.

Isle La Motte.—The young ladies have formed a society for the purpose of holding a fair for the benefit of the M. E. Church.

A Franklin County Christian Temperance League has been formed for the extirpation of the saloon—by cultivating public sentiment in favor of total abstinence and prohibition; by strict enforcement of existing prohibitory laws; by early enactment of more stringent laws for the destruction of the liquor traffic; by the adoption of constitutional prohibition for every State and the nation. D.

St. Johnsbury District.

Newport Centre.—Pastor McNeil received a valuable overcoat and a pair of gloves at the Christmas entertainment.

Jrasburgh.—A sub-district Epworth League convention was held here, Jan. 3 and 4, Revs. Geo. O. Howe, of Island Pond, and Thos. Tyrie, of St. Johnsbury, giving addresses Thursday evening. St. Johnsbury District easily leads in the number and efficiency of her Epworth Leagues. Rev. A. W. Ford has been assisting Pastor Austin in revival services.

Morgan.—A local paper speaks very pleasantly of Rev. W. A. Evans, a former pastor now located at Union Village, where he has just had a revival with fifty conversions and reclamations.

Barton.—Pastor Lewis and family were loaded with Christmas presents to the amount of nearly \$75, among them being a fine fur coat for Mrs. Lewis.

Coventry.—Miss Florence Livingstone, long the efficient organist of the church, is highly appreciated by the people, and was generously remembered at Christmas. Rev. O. D. Clapp, a former pastor, recently gave an interesting lecture on "Scottish Life and Character."

Westfield.—The Epworth League has engaged Rev. F. N. Granger to deliver his interesting lecture, "Three Years on a Whaler." This announcement was the first knowledge obtained

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by the writer of the fact that Mr. Granger had ever been a sailor.

Barton Landing.—Five persons recently united with M. E. Church here, Rev. G. H. Wright, pastor.

Conference Studies.—Preachers who take the *Methodist Review* will find in the January number a very interesting article on the Wilmington Conference method of examination, and will observe that the Vermont Conference has had in successful operation for several years a scheme which embraces almost all of the essential features of that lauded by the writer in the *Review*. It is a good thing to know that our Conference is abreast of the times, in some things at least.

St. Johnsbury.—Grace Church had two monster trees thirty feet high, beautifully decorated and loaded with presents, at the Christmas gathering. Rev. Thomas Tyrie and wife received many presents, one being an elegant and costly French mantle clock. Presiding Elder Joseph Hamilton and wife received a fine and very beautiful banquet lamp from their friends in Grace Church.

Plainfield.—The new Epworth League is prospering finely, and is creating great enthusiasm among the young people. A Ladies' Aid Society has recently been formed with fourteen

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charter members. It has the wife of Pastor Farrow for president, and a fine list of co-operating officers.

Newport. — Dec. 20 was an era in Newport Methodism. After several months of enforced exile, the Methodist congregation once more gathered in its church edifice to rededicate it to the service and worship of Jehovah. During the interim the building has been moved so as to make room for the erection of a parsonage on the same lot, the front of the building has been shut off by a partition and made two stories in height, with a vestry on the first floor and a cozy ladies' parlor on the second. The vestry opens into the main audience-room, which is finished in ash, has stained-glass memorial windows, new seats, and new and attractive carpets, the vestry being finished in a corresponding manner. The audience-room will seat nearly two hundred, and the other rooms opening into it make an auditorium large enough for all occasions. The cost of the repairs has been nearly \$2,000, and the amount was practically all provided for before the dedication service. This consummation reflects great credit upon the fidelity and wisdom of Rev. Dr. Cooper, who is now serving his fourth year as pastor, and who is deservedly popular with the church and community. It will also serve to give Methodism that prestige and vantage-ground in the town which it has previously lacked on account of the quality of its church accommodations. With a new parsonage, and a practically new and very attractive church, our society there ought to enter upon a new and highly prosperous epoch in its history.

The dedication service proper was preceded by a Preachers' Meeting and silver anniversary, of which mention is made below. Presiding Elder Hamilton presided throughout, and twenty-four preachers were present. The dedication sermon was preached by Rev. E. M. Smith, D. D., of Montpelier, principal of our Seminary, who delivered a thoughtful and forceful discourse from 2 Timothy 2:19, his theme being, "The Divine Authority and Power of the Christian Religion." Another eloquent sermon was preached in the evening by Rev. C. R. Flanders, A. B., principal of the Wesleyan College, Staunton, Va. Subscriptions were taken both afternoon and evening, and friends from out of town generously aided the friends at home in raising a sufficient sum of money to consecrate the edifice free from encumbrance. People in Newport regardless of creed rejoice over the accomplishment of this much-needed work, and the local paper has made frequent and appreciative mention of Dr. Cooper and his labors.

District Preachers' Meeting. — The annual winter meet of the pastors in the north end of the district occurred at Newport, Dec. 19 and 20, the services including a strong sermon by Rev. Thomas Tyrie, of St. Johnsbury. Rev. F. T. Clark, of Derby, was elected as secretary. The following essays were given: "The Mid-week Prayer-meeting," F. T. Clark; "The Epworth League and the Local Church," I. P. Chase; "The Sunday-school and the Local Church," F. W. Lewis; "Church Members and Church Work," C. F. Taplin; "Union Meetings: Regular or Special Advantages and Disadvantages," P. N. Granger; "Small Charges — Discouragements," W. E. Allen; "Small Charges — Encouragements," J. T. Baxendale. The pastors at St. Johnsbury, St. Johnsbury Centre and Danville were appointed a committee to arrange for the first Preachers' Meeting of the next Conference year.

Immediately following the Preachers' Meeting was the silver anniversary of the organization of the Methodist Church in Newport. Rev. H. A. Spencer, who was pastor when the present house of worship was erected, and who introduced formal Methodism into the town, represented the society in a historical address of interest and profit. Rev. P. N. Granger gave a felicitous speech in behalf of the brethren who had acted as presiding elders of St. Johnsbury District during the last quarter of a century. Rev. O. D. Clapp, for three years one of the most successful pastors of the church, and the founder of the society in Coventry, held the attention of the audience as he represented the pastors of the previous twenty-five years. A letter was read from Rev. W. M. Sterling, of Los Angeles, Cal., a former pastor. Rev. N. W. Wilder, of Watertown, Conn., the predecessor of Dr. Cooper, sent a letter of congratulations and reminiscences, as did Rev. Sylvester Donaldson, of Northfield, who was for six years the head of the district. Taken as a whole, it was a most interesting occasion, and the résumé of the past afforded great hope for the future. RUTLAND.

East Maine Conference.

Bucksport District.

Rambles of the Third Quarter (continued). — Dec. 8 we continue our journey from Pembroke to Dennysville, where we find our good Bro. R. H. Higgins, who has recently moved his family from Milltown to this pleasant village. Having, with others, purchased a valuable mill property on the Dennys River, he is starting up quite a business in the lumbering line. The coming of this family to this section means a great deal for our church in Edmunds (situated just across the river), as they are earnest workers.

Which would you choose? The Gold Dollar, or the Silver? Large Bottle—Big Dose? Small Bottle—Small Dose?

Fellgh's Tonic,
A Phosphorized
Cerebro-Spinal,
For the
Brain & Nerves
is the Gold Dollar; small bottle, small dose, only 5 to 10 drops—But
Concentrated,
Prompt,
Powerful.

Formula on every bottle. Always good for 100 doses to the bottle. Price, one dollar. Sample, enough to last ten days, sent by mail on receipt of 25 cents. Send your address for descriptive pamphlet.
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ers and loyal Methodists. Saturday evening we held the quarterly conference at the parsonage. Rev. S. S. Gross, the pastor, is just recovering from a thorough shaking up he received by being thrown from his carriage a few weeks ago. He had a very narrow escape from a fatal accident, but is able to do full work again, and is, as usual, having a revival. Twelve have recently expressed their determination to lead Christian lives. The class-meetings are reported as being very interesting. Not only in spiritual things do we notice an advance, but also in temporal matters. Several much-needed improvements have been made upon the parsonage, such as painting and papering of rooms and a new carpet for the dining-room. A new wood-shed has been built and a well dug, thus saving time and labor. Sunday morning we have a soul-refreshing prayer-meeting of an hour, after which we preach and administer the sacrament to a goodly number.

In the afternoon we go on to Whiting, ten miles, where we are to preach in the evening. We find a very comfortable place in the home of Mr. R. L. Crosby, where we have been before. Many a servant of God before us will recall pleasant hours spent with this family. In the evening we are greeted with a full house. This is the place where earnest and faithful work has been put forth by the pastor, Rev. E. A. Glidden, and a few loyal souls, assisted for about three weeks in the autumn by Evangelists Jones and Allen, whose labors were very much appreciated not only by the pastor, but by the church and many of their friends. There are many who will ever thank God for the six weeks' ministrations for the salvation of souls in Whiting in the fall of '94. Our own church is not only reaping a good harvest from the labors then put forth, but our sister church (Congregational) is also being helped, several having recently been gathered into that fold. As we learn these facts, we think what a grand thing it is to belong to a church that keeps her altar fires burning sufficiently bright to keep souls and to help many from darkness into light; and if some do turn their back on us and go elsewhere, it is something to praise God for that we can, by His grace assisting, convert souls to all other churches and pulpits and still hold our own to numbers.

Monday forenoon we proceed to Mr. Julius Bell's and dine with him and family. We call on his aged mother, who for many years has been an earnest Christian worker, but is now deprived of the privileges of the church because of impaired health. We then go on to West Lubec, where we find a stopping-place with Mr. Charles Bradbury. In the evening a good congregation gathers at the church. We preach and administer the sacrament. A great change has been wrought here since the first time we visited this charge. Then there seemed to be but little interest in spiritual things; now there appears to be a great hungering and thirsting after righteousness. One feature of the work here is a very large number of young men and heads of families who are deeply interested and anxious to do something for the One who has done so much for them.

Tuesday morning we drive on to the village, where we expect to find some mail awaiting us, and have a chat with the pastor, Rev. Z. B. Grass, and wife. The latter is doing a good work among the children in this place. We dine at the home of Mr. David Brown, who for many years has been a very worthy member of our church, and always Mr. Joseph Marston for the pastor or presiding elder. After a brief call we go to the church for a service. Here we find an appreciative audience. We preach and administer the sacrament, then go on to South Lubec, where we are expected for the evening. We are cared for by Mr. and Mrs. F. Tretry. At the church a good-sized audience is gathered. We preach, administer the sacrament, and hold a business meeting. At this point, though our society is small, they have shown a spirit of loyalty that is commendable. Feeling the need of a new church in this locality, under the leadership of the pastor and Mr. Joseph Marston, a beautiful modern edifice has been built, with only a small indebtedness remaining. The society is now worshipping in this new building. If some of the friends of Methodism who have known of this people in the past should read these lines, we desire to inform them that here is an excellent opportunity to encourage a deserving people and help on the Lord's cause. Why not do something of this kind and thus erect your own monument? I think this people would be glad to give their church the name of the person who would by financial aid enable them to sing from the depths of their souls: "Praise God from whom all blessings flow — we're out of debt, we're out of debt!" Who will thus help them?

Wednesday, Dec. 12, we begin our journey homeward by way of Oulter. Reaching that place in the midst of a driving rain-storm, we go direct to the home of Mr. S. E. Turner, another Methodist inn where the weary itinerant is always welcomed and made comfortable by Mr. Turner and his hospitable mother. Here we rest comfortably through the storm, which continues well into the night and causes us to miss our appointment for the first time since leaving home. We find that Rev. S. E. Brewster is in labors abundant and there is a degree of prosperity. Pastor and people are hopeful for greater things during the coming winter months, and are toiling with this in mind, anxious for a great victory.

The next noon finds us in Machias. While here we divide our time between the parsonage and the home of Mr. George Kenniston. This is our first visit to this pleasant dwelling. We are quite certain that, if we live, it will not be our last. Mr. Kenniston is taking great interest in the League, and to him is due much of the credit for the financial as well as spiritual success of this chapter of late.

Friday morning dawns clear and cold. The mud that had been several inches deep the day before is frozen hard, and the riding is anything but delightful; but we have thirty miles to travel before reaching our appointment for the evening — Millbridge. We dine with Rev. H. N. Ingersoll, of Addison. Though this brother is unable to go out among the people much because of poor health, we find him deeply interested in all departments of the work and rejoicing with us in the victories won. Time always seems too short for us at this home; ere we are aware of it, it is time to be on the way. We take leave of our friends reluctantly, and push on to our evening appointment. BRUNSWICK.

Bangor District.

Bangor, First Church. — At our last quarterly conference the pastor, Rev. J. M. Frost, reported 20 conversions for the present Conference year. This is the fruit of the regular services, no special meetings having been held up to that time.

Old Town. — Evangelist Jackson has been holding union revival meetings for several weeks, closing Sunday, Dec. 2. One hundred and fifty are reported as having become interested. It is worthy of note that the prohibitory law is rigidly enforced in this town — thanks to Mayor Snow, who has demonstrated the fact that prohibition can prohibit in one of the most

notorious rum-cursed cities in Maine, when that official has the moral stamina to enforce the law.

Orono. — Several conversions are reported by the pastor, Rev. W. F. Holmes, who is giving a series of Sunday evening lectures on Old Testament characters, attracting large and interested congregations. The church debt of \$1,800, which confronted the pastor a year and a half ago, has been reduced to \$1,500. The ladies of the church as well as the pastor should be congratulated upon the reduction of the debt.

Forest City. — During the two weeks of revival services, conducted by Rev. Norman La Marsh, 33 were converted and reclaimed. Since his departure Rev. E. O. Smith, the pastor, has continued the meetings, and several more have started. Epworth and Junior Leagues have been organized. The pastor's health will not allow him to work the entire field, so Vanceboro and Lambert Lake are open for some consecrated young man. Two other fields are waiting also for the services of watchmen whom God can trust; for we have learned by bitter experience that we sometimes confide in men who betray us and the cause we love.

East Corinth. — The interior of the church has been beautified. A new carpet has been added, the paneled ceiling and pews have been painted and the pulpit platform lowered, making it a most delightful auditorium. The stable, also, has been moved and remodeled, making it much more convenient in every way. The amount of \$350 has been expended and no debt has been incurred. Rev. J. W. Day is happy in his work, and preaches to an appreciative people.

Washburn. — A new Methodist church in this town is an assured fact, for it is already up and all finished on the outside save the spire. The inside will not be completed till spring, yet it is so far along that the society has moved in to stay. When finished, it will be a gem. "Let us pray as we go," is the motto of the pastor and people. Much credit is due Rev. I. H. Lidstone for the success of this enterprise.

Udell. — The pastor, Rev. J. D. Payson, has been assisted by Evangelist Buffum in revival meetings, and as a result thirty or more have been converted. CONANT.

Maine Conference.

Portland District.

Buxton. — This place has a new organ for the church and a new Bible for the pulpit. A very interesting Christmas entertainment was given with speaking and singing that were highly commended. Another interesting feature was the ever-welcome Christmas tree, freighted with a good crop of fruit. The finances have advanced, and a new Sabbath-school has been started at Elmwood.

Kennebunk. — Several have become interested in the religious life at the village, and the work continues at Saco Road. The people from each part have visited the entertainments of the other, and a cordial feeling exists. The pastor and wife, Rev. W. P. and Mrs. Lord, were generously remembered by the people of both parts of the charge. It may not seem nice to take a preacher and watch him and chain him, but it depends upon how you do it. The best of all is, pastor and people are bound by the unseen but stronger bond of love and are winning souls.

Gorham. — It is also reported that Rev. E. C. Strout received the same timely and time-marking present, that is often delayed till a preacher becomes a bishop. Mr. Strout has one of the largest Sunday-school classes of normal students that he has ever had, also large congregations. The charge is still moving to the front.

Gorham, North St. — The Christmas tree appears again, and Rev. E. W. Kennison and wife are generously remembered with a purse and other gifts designed for beauty and comfort. Mr. Charles Johnson, so long known in the church and vicinity, is frail in health and has a slender hold upon the material, but has a hope like an anchor.

Biddeford. — The Mercy and Help department of the League was brought into action on Christmas day, and many hearts were made

happy. A concert in the evening was one of the best ever given in the city. The singing and speaking excelled. Four pews are required for the pastor's Sunday-school class, which has been increased by recent accessions. There is a large advance in the Zion's Herald subscription list, and this paper in so many families will tell for the good of the work in time to come.

York. — The church has reached the treacoling point, and all strings are drawing.

Kittery. — Rev. William Wood and wife were kindly remembered. When a preacher is trying hard to get a larger outfit for life, it is a good thing to help him.

Old Orchard has put into the church an organ valued at \$150, and has had some cases of clear conversion.

Portland, Chestnut Street. — The thoughtful men of this church put \$100 into the hands of the pastor for the widows of the preachers. Among the reported and many unreported presents none is more beautiful than this. The paper on church work presented at the Christian Workers' convention paid a high tribute to Chestnut Street.

Congress Street. — Arrangements are made for meetings to be held with St. Lawrence Street Congregational Church. The program for work announced upon the last Sabbath of '94 provided something for everybody to do. Enterprise and soul-saving are the order of the day. Interesting watch-night services were held, addressed by Rev. W. B. Ayers, of the First Baptist Church, Rev. Dwight M. Pratt, of Williston Congregational Church, and J. B. Libby, Esq., with a sermon by Rev. A. H. Wright, of St. Lawrence St. Congregational Church.

Maryland Ridge. — It was a great pleasure and privilege recently to be a guest in the home of the venerable Rev. Jesse Stone, a veteran of the Maine Conference and life-long evangelist. He joined the New England Conference on trial in 1823, and was appointed to Augusta, Gardiner, and Hallowell under Wilbur Fisk, presiding elder. A stem out of the root of Jesse has grown across the country, blossoming out in Iowa and spreading through Arizona. Sister Stone's testimony is, "I have a firm faith in the Bible and trust in God and in the personality and divinity of Jesus Christ. It is all blessed." The small church at the Ridge is faithfully holding the fort and hoping for some arrangement in the spring that will provide them with regular services.

Saco. — Jan. 2, the Epworth League had a beautiful installation service, an interesting program, and refreshments. The reports showed a noteworthy year's work, with activity in all departments. Literary meetings have been held, and a course of reading and Bible study pursued. Sixty-four cottage meetings have been held, 1,708 visits made, 800 tracts and 2,740 religious papers distributed, and many families have been helped. Seven of the members have been baptized and joined the church; \$141 have been raised, \$50 of which was for missions; 200 bouquets have been sent to sick rooms; and an elegant silk banner has been ordered. A beautiful tablet, gift of the King's Daughters, has been placed on the church. H. S. Hall, David Buck, Asa Durell, James W. Smith and their wives have been appointed a committee to assist the pastor in entertaining the Conference. Since last report 6 have begun the Christian life, and 8 others received into the church. Seventy-five or eighty regularly attend the two classes, and in token of the esteem in which the leaders are held, a copy of the Holman Pronouncing Bible was presented to each by the pastor. On one, in gilt letters, appears, "Samuel C. Gilpatrick, from his class;" and on the other, "Howard W. Knight, from his class."

Dec. 31, we met quite a number of official members of our church on their way to the opening of the Legislature.

Nearly every place has something interesting in this busy season. It is a harvest-time for the church.

We send the greetings of the season to the preachers and the churches. See Numbers 6: 24-25, also Proverbs 11: 30, and 1 Cor. 13: 24.

G. R. PALMER.

(Continued on Page 12.)

During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

Now, the Provident Trust Co. is organized for the express purpose of making safe investments for colleges, societies, estates, and individuals.

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The Family.

"WE ARE SO FEW."

Cora Linn Daniels.

The long, blest chain is broken —
So many links have softly dropped from sight;
So many names are now in sadness spoken —
Names once so bright!

"We are so few!"
We count them on our fingers,
One, two, a half a dozen left to cheer;
And then in faltering tones our converse lingers
On those as dear.

"We are so few!"
And kisses seem more holy,
And partings touch the soul to deeper woe;
Stern hearts grow gentle; pride becometh lowly,
When we say so!

"We are so few!"
And eyes seek signs of falling;
Age growth dark when years take one by one!
Death fills the air. A sense of dull bewailing
Blots out the sun.

But hark! It seems to us an angel speaketh:
"We are so many!" Aye, so many, there!
A dawn upon the gray horizon breaketh —
A day most fair.

We count them! Not by fingers, but by heart-
beats,
By thrills of joy and hope, by wings of faith!
The chain is drawn together — softly parts —
meets —
This is not death!

They keep our places for us. Some day gladly
Shall fall on us God's fresh, immortal dew;
In heaven we nevermore can murmur sadly,
"We are so few!"

Thoughts for the Thoughtful.

The Master's work may make weary feet,
But it leaves the spirit glad.

— Elizabeth Charles.

It is only when tomorrow's burden is
added to the burden of today that the weight
is more than a man can bear. —
George MacDonald.

Even if in the midst of an avalanche of
work He calls you "apart into a desert
place to rest awhile," and even if the desert
mean only a headache, or a rainy day
instead of a journey, make no complaint,
but follow close. — Anna Warner.

Between the last dandelion and violet —
they have been found in December — and
the first spring blossom which lifts the snow
in its calyx, there is a frozen interregnum
in the vegetable world, save for the life-in-
death of the solemn evergreens, the pines
and firs and spruces. — Oliver Wendell
Holmes.

How many weeks will any of us be able
to live without coming to some spot where
it will be felt as a rational comfort to be-
lieve that all our way, step by step, trial by
trial, surprise, success, failure, loss, remov-
al, was ordered for us by Him who sees the
end from the beginning? — Bishop F. D.
Huntington.

Sweet is the sunshine, virginal the wood
Snow-mantled, keep the tingle of the cold;
Here is a sense of staidness, — a mood
Of peace, and yet of courage, — morning-
bold.

Walk bravely down the day, nor drop from
mind
Midwinter's lesson: how the storms of night
Leave only loveliness and joy behind,
Making the old year new — the new year
white.

— Richard Burton.

Did you ever try to develop a photo-
graph? Did you ever stand in the dark-
room and put the glass in which you had
taken your picture in the little tray and look
at it? There is absolutely nothing there; it is
as blank as when you put it in the camera.
And you pour the preparation over it, and
wash it back and forth. And now, watch!
yes! there comes a line, there a line; there,
that is the porch! Yes, that is the tree; yes,
yes! there is mother! I can see mother. It
is coming out! It is coming out! Ah, my
friends, that is what God is doing with us.
He takes a human soul in which you and I
cannot see anything, and it is a wonder He
can, and He bathes it and watches it, and
one lineament after another of divinity
come out in the human soul. And by and
by, when His work of development is done,
God will stand in the picture, for you are
the sons of God. — LYMAN ABBOTT, D. D., in
"New Streams in Old Channels."

There are spaces all too broad in our lives
out of which we leave our Saviour, as it
were, thinking that He can have no inter-
est in them; and these, hence, are dreary,
barren deserts in us. The real Christ is
Christ for the disciple in the little and lowly
and mean and despised things which en-
ter into and belong to him, as well as in
traits and qualities or functions of his
which he is wont to esteem great and hon-
orable. The Christ is a Saviour for us in
what we label the secular sides of our being,
as well as in what we often misleadingly
call the sacred. He saves us in the secular
by showing how Divine all which that stands
for and is can be made, and what Divine uses

it can serve; and in what we mark as sac-
red He saves us by making clear to our
eyes how empty and worthless and treach-
erous what we approvingly view as sacred
often really is. — Rev. William J. Skillman.

The old legend was that the clothes
of the Israelites, which the Bible said
waxed not old upon them in the desert
during those forty years, not merely waxed
not old those forty years, but grew with
their growth, so that the little Hebrew who
crossed the Red Sea in his boy's clothes wore
the same clothes when he entered into the
Promised Land. It is the parable of that
which comes to the man who has a true
Christian faith, a faith which comes in the
personal friendship of Christ, a faith which
comes not in the belief of certain things
about Him, not in the doing slavishly of
certain things which it seemed as if it had
been said by Him that we must do, but in
the personal entrance into His nature in a
life for Him, in which He is able to send His
life down into us. — Phillips Brooks.

We ought to be willing to be trained for
any service to which God would assign us,
whatever the cost of the training may be.
We are all eager for promotion in life. We
are honored when our fellow-men trust us
with new and important responsibilities.
Men are willing to spend years in hard
study, and to endure severe discipline, that
they may be able to take certain positions
in life, and perform duties requiring deli-
cacy and skill. When our great Master de-
sires to prepare us for the highest of all
arts, that of being comforters of others in
their trouble, should we not feel ourselves
honored in being called to perform such sac-
red service for Him?

It is a costly promotion, however; for we
cannot be a blessing to those who need such
ministry until we, too, have suffered and
learned the lesson of comfort for ourselves
at God's feet. Hence, if we would be truly
and deeply helpful, we must be willing to
pay the price of the costly tuition. We
must learn long before we can teach. We
must listen long before we are ready to
speak to others. We must be willing to en-
dure temptation, conflict, and struggle with
sin, and get the victory, before we can be
succorers of those who are tempted. We
must be content to suffer, and must learn to
suffer patiently, before we can sing the
songs of Christian joy and peace in the ears
of the weary. Our own hearts must break,
to fit us for giving comfort; for only with
heart's blood can we heal hearts. God is
ready always to anoint for the holy office
of helping their fellow-men those who can
pay the price. — Sunday School Times.

THE WIFE ELEMENT IN THE METHODIST MINISTRY.

II.

Mrs. G. C. Osgood.

I THINK the Methodist minister's wife
should be as distinctly called to her
work as the minister himself. This call
should come not simply from the minister,
but through a deep-rooted conviction in
her soul that God wants of her a peculiarly
consecrated life service. Then, when she
is sought, as a helpmate, by one who has
felt in his own soul the divine call, she
recognizes, not simply the fact that she has
found the one of all others whom she
would choose as her companion through
life, but also the leading of her Heavenly
Father to the work He would have her do
for Him. This conviction may be of many
years' standing, or it may come by a sud-
den awakening to the purposes of God con-
cerning herself, but I think it surely should
exist in the heart of one who undertakes
the duties and responsibilities of the life of
an itinerant's wife.

Thus is introduced into the life of such a
minister an element of helpfulness which
could be born of no other conditions. Such
a beginning is also the most perfect prepa-
ration attainable to meet the peculiar de-
mands, perplexities and exigencies sure to
be found in her chosen path. From this
standpoint she can conquer the difficulties,
be ready for the emergencies, calmly meet
the unexpected demands, with a courage
born of the conviction that she was not
sent to this warfare at her own charges,
and she is helped to realize the truth of the
assertion, "My grace is sufficient for thee."
What are some of these peculiar things?
Many and diverse are the expectations of
the people in regard to their pastor's wife,
differing, to be sure, in various charges,
but always sufficient to tax to the fullest
extent her physical, intellectual and spiri-
tual powers, if she is willing to do whatever
she finds to do.

First, she should be so thoroughly good-
tempered naturally, or have become so
through grace, that she can cheerfully sub-
mit to the upsetting of carefully-laid plans,
although involving seeming necessities, be-
cause of the unexpected things so con-
stantly occurring.

She must be ready to assume, and capa-
ble of filling, any vacant office in the
church societies when difficult to find a
lady adapted to the place.

She should be present, as far as possible,

at the social and religious meetings,
promptly doing her part and thus setting a
right example.

Sometimes she is expected to be the
leader among the ladies in their financial
enterprises, fruitful in resources and plans,
wise and energetic in carrying them out.

Often children's meetings of various
kinds, class-meetings, Junior Leagues, mis-
sion bands, as well as (among the adults)
missionary auxiliaries, Bible classes, etc.,
are dependent upon the minister's wife for
their inspiration and the watchful care
necessary to keep them active blessings to
the church.

Moreover her house should always be in
order, her children neatly clothed and
well-trained, a credit to the society her
husband serves, and the said husband
should, on no account, ever be neglected.

She must be a comforter, a confidante, a
counselor.

Surely, an ideal Methodist minister's
wife needs to be a wise, thoroughly practi-
cal, fully consecrated, untiring Christian
woman; but the usefulness of a minister
with such a wife by his side is increased
many fold.

East Saugus, Mass.

YOUNG GIRLS IN CITY BOARDING HOUSES.

PRESENT industrial conditions make it ne-
cessary that a large proportion of the young
women who seek self-support in cities should
find temporary homes in lodging and boarding
houses. Realizing the subtle dangers inherent
in the freedom of these abodes, the Young Wom-
en's Christian Association of Boston and other
cities provides a place for youthful wage-earners
where some of the reasonable restraints of a
home are combined with provision for material
needs, and where a strong Christian influence is
continually exerted.

But the capacity of these excellent institutions
is limited, and the army of girls pouring into
the city in search of work increases every year.
Consequently, we now have in all our metropol-
itan centres a floating population of girls and
women from twenty years old and upward who
live independently in boarding-houses. Most
of these places are eminently respectable, and
the proprietors are particular as to whom they
admit. Then what possible objection can there
be to this manner of living? asks some one in
surprise. How else and where else can the girls
live?

The objection lies in its freedom. Liberty to
go and come as one pleases, to admit men callers
to one's room with no older person present, to
be generally irresponsible as to one's conduct,
inevitably beget a corresponding looseness in
thought and speech which sooner or later de-
stroys delicacy, that chief charm of womanhood.
We do not imply that the moral nature of these
young girls suffers any real stain. We are speak-
ing of the vast number of self-respecting, intel-
ligent women who are engaged in teaching, or
in remunerative positions as State or municipal
clerks, as stenographers, as assistants in benevo-
lent organizations, or, perhaps, are simply stu-
dents in our schools of art and music. This
class, we firmly believe, are more neglected now-
adays than any other in the community. They
need no ministry to their physical well-being,
no special moral restraint, but they are left to
starve in social loneliness.

Take a typical case. A girl who has been
trained in all the proprieties by a careful mother
finds herself by the stress of circumstances the
inmate of a crowded boarding-house. The land-
lady is an estimable person, but too engrossed in
household cares to pay much attention to the
new-comer. The more refined the girl's nature
the less likely is she to make acquaintances
readily. She shrinks at first from the easy fam-
iliarity which exists between some of the
other boarders, and suffers intensely from home-
sickness. By and by some young man, perhaps
a schoolmate in the old home and like herself a
stranger in the great city, comes to call. Even
the parlors have been rented for the season, and
there is nowhere to receive him except in the
modest little room which feminine taste has
made attractive. She has an instinctive feeling
that it is not quite "nice" to receive him there,
and knows that the dear mother would depre-
cate such an arrangement. But mother is far
away, and there is nobody to care.

Harmless enough, you say, but this ignoring
of conventionalities is "the little rift within the
lute" which by and by will "make all the music
mute." Before the winter is over the girl's
ideas of life have undergone a radical change.
She laughs at her former scruples about enter-
taining young men in her room and receives
them there evening after evening. She unhesi-
tatingly goes to walk or drive with them on
Sunday afternoons or to "sacred" concerts in
the evening, and gradually neglects all attend-
ance at church. A similar change is wrought
in her views as to reading and amusements. She
discusses "The Heavenly Twins" with young
men as nonchalantly as she would talk about a
sonnet of Wordsworth, and learns to defend the
nude in art or ballet performances at the theatre
in glib phrases, which she considers a sign of
"culture."

What this girl needs primarily is the whole-
some restraint of a real home. She may not be

in danger of drifting on to the breakers of mor-
al shipwreck, but she has cut adrift from the
safe moorings of family fellowship and has set
sail on the broad ocean of free living. Is it any
wonder that her noble self-reliance develops
into a bold independence, and that she begins
to take on masculine airs? The claims of this
class of girls upon Christian women who are
blessed with happy homes and abundant means
are not half recognized. The time may come
when Lucy Larcom's dream will be realized in
our large cities in the establishment of small
households for wage-earning women, in which
the needs of their social natures will be nor-
mally met.

Meantime there are simple and direct ways of
helping them as individuals. Let a certain num-
ber of women in each of our churches, who
have homes of their own, meet together at the
beginning of the winter and formulate plans for
establishing personal relations with one or
more of these girls who are shut up to a board-
ing-house life. Then let each woman do for her
particular charge or charges, in the way of social
recreation, precisely what she would wish done
for her own young daughter if the latter were a
stranger in a great city. Naturally, this specific
planning for the individual would include an
occasional invitation to a Sunday dinner, or a
holiday home festival, liberty to call informally,
and a dozen little delicate attentions which every
tactful woman knows how to bestow.

Until one has engaged in this form of minis-
try she can have no idea how rewarding it is,
nor how many lonely souls crave the cheer
which comes from sitting now and then at a
home table and coming in touch with children
in a happy family. If a girl, in the bitterness of
feeling neglected, is inclined to be careless in
conduct, she is far more likely to be restored by
the sound of a blessing at the table, or by shar-
ing in household worship, than by the ablest
sermon ever preached from a metropolitan pulpit.
A fuller recognition of the strength and tender-
ness of these home ties is the chief need in all our
work for girls and women. Smother these sweet-
est instincts of womanly nature, or give them
no chance for formal expression, and society be-
comes artificial and easily corrupted. Cherished
and guided into proper channels, they make the
individual strong to resist the temptations
growing out of freedom of life in boarding-
houses. — Congregationalist.

THE PATIENCE OF HOPE.

Winter is linked fast to the spring.
Nor storm, nor calm, nor frost, nor snow
Can long delay the angel's wing.
That bears God's blessings to and fro —
How surely, swiftly, thou shalt know.

Beneath the heaps of faded leaves
The next year's crocuses grow strong,
The robin sings where stood the sheaves,
The black-bird has commenced his song,
Hope lights the dark ways all along.

Do thou but wait God's little while,
And all these clouds shall clear away.
The child shall see the Father's smile
That was but hidden for a day,
And praise where now he can but pray.

— Marianne Farningham.]

MRS. COOPER'S LAST MESSAGE.

THE following touching letter, addressed
to the Boston Preachers' Meeting,
was written by the late Mrs. V. A. Cooper
shortly before she entered the life beyond.
The letter was read before that body on
Monday, Dec. 31, and its publication in
ZION'S HERALD requested. All who knew
and loved Mrs. Cooper will read these soul-
ful lines with tender interest: —

MY DEAR BRETHREN: I feel like sending you
a good-bye and a parting message. Soon after
my husband left the regular work of the minis-
try I was much surprised to learn, as I mingled
with the people, how free they were to criticize
their ministers. Every act and movement
seemed to be observed by them and their judg-
ment passed on it. I knew that ministers had
their own peculiar temptations, and I began to
feel that, among others I prayed for, I must pray
for them. And so for these years I have taken
them to the throne of grace every Saturday and
Sunday, and God hath seemed pleased to have
me do so; and oftentimes when unable to be
blessed by hearing their sermons, I have been
blessed by praying for them at home. Such vis-
ions of their usefulness have opened up to me!

My dear brothers, you are designed to win the
world to Christ. What a responsibility! What
a privilege! You are the anointed of God. You
are His watchmen set upon the walls of Zion.
You are His mouthpieces. I have so enjoyed pray-
ing for you; but unless the Lord Himself inter-
fere, I have reason to think the days of my
praying are nearly ended — that is, I don't know
that there is any praying in that land to which
I go; it is called a land of praise. May a blessing
from the Almighty who called and set you
apart to preach the unsearchable riches of
Jesus Christ, rest upon you and make you wise
to win souls, strengthen the weak, and com-
fort the sad-hearted!

ardon the liberty I have taken in writing
this. I am soon to enter the glories of that
world which you proclaim. I want no one to
mourn for me. By the time you get this I shall
be in the midst of such glories as earth has no
language to describe.

Your sister in Christ,
Mrs. V. A. COOPER.



THE beautiful Christmas season, with its ever new, ever-blessed story of the Incarnation, its kindly cheer and jollity, its rush and flurry and prodigality, its disappointments and heartaches perhaps, is once again a thing of the past, and we are already nearly a half month along in the new year. But what of the Christmas aftermath? Have we all really left Christmas behind? I wonder how many of us feel pinched and poor in purse these early weeks of 1895 because we have spent for Christmas gifts far more than we could afford? How many will continue to wear the shabby, out-of-style cloak and last year's hat, or deny themselves the much-needed warm underwear, or even economize in nourishing food, simply that they might purchase gifts for relatives and friends who did not need them, and who probably tossed them aside after a cursory examination, never dreaming of the self-denial involved.

To all my readers who have been so foolish as to saddle themselves with a Christmas debt, I would say—Pay it up as soon as possible, and then resolve never, never to get into such a plight again. Carefully study the situation, and calculate how much you can legitimately afford to spend for Christmas another year. Of course I understand that some women have very little spending money of their own, and have to beg their husbands for even a nickel for a car-ride; but in these enlightened days a large number of married women have a regular allowance and are almost as independent as their spinster sisters. But girls and women who are earning their own living and receiving weekly or monthly wages, can easily plan systematically for their expenditures. A cash book, and a schedule of weekly expenses, with a margin for sickness, travel, dentist's bills, presents, and the hundred and one emergencies that are forever springing up in one's face, should form the basis of every sensible girl's financial planning for the year. But if you are extravagant at Christmas and spend every available cent for presents, you will feel the galling chain of debt for many weary weeks afterward. Oh! yes, I know how tempting and delightful the Christmas shops are, and how the irresistible longing to buy this and that lovely article for the dear ones draws the money out of the purse until, on the day after Christmas, it is as flat as a sheet of paper. Now, do not misunderstand me. I would not have hearts and pocket-books less open and generous at the happy Christmas-tide, but I do deprecate the lavish expenditure that is so prevalent, and that apparently increases year by year. And so much of extravagant giving is indulged in by those the least able to afford it! Think of a girl who earns \$10 a week seriously contemplating the purchase of a \$65 rocking-horse for her baby brother! Impossible, do you say? Not so; for I know the girl—a girl whose parents are in the most moderate circumstances, and who spends her money faster than she can earn it.

Then there is another phase of the Christmas problem that is peculiarly disturbing—the countless presents that are perfectly useless to the recipients. Did you never sadly fold away or consign to the depths of your trunk some utterly inappropriate gift, sent with the best intentions of course, but which is out of harmony with all your surroundings and quite unusable? Articles that are over-elaborate, "too nice to use," are packed away with a sigh, and one sometimes wishes for a conflagration that will consume all the inappropriate, the untasteful, the bizarre articles which year by year Santa Claus pours into our unwilling laps. How much more one appreciates a simple card with the season's greeting, an inexpensive booklet, a dainty photograph, a useful little adjunct to dressing table, or desk, or work basket, chosen with loving care and with regard to the individual taste of the receiver, than a dozen gorgeous affairs designed for conspicuous adornment of parlor or boudoir, but which are painful to look upon and perpetually jar upon one's esthetic sensibilities. Oh, how much money and valuable time are actually thrown away on Christmas presents!

How shall we bring about a better Christmas for ourselves and our friends next December? Abate not one whit of the sweet generosity and beautiful spirit of giving that fill our hearts as the holidays approach, but be sure that, by careful planning and foresight, you do not overstep the limit of what you can afford to spend for the home folks, for your friends, or for the poor. Some writers, I notice of late, advocate that all our giving should be to the needy and the suffering; but I would hardly second that suggestion, for the custom of exchanging gifts in the family circle, and beyond, is a lovely one and productive of much good—if not overdone. But there is the difficulty—we *overdo* Christmas, make it a mammoth give-and-take occasion, and almost lose sight of the deep and beautiful spiritual meaning of the day. Let us resolve, in this dawning of our new year, that hereafter we will

simplify our gift-making, rendering it a blessing and a joy instead of a bane and a burden.

MANY parents whose daughters have left home to earn their own living, doubt that any harm can come to a good girl who goes from a Christian home to the great city. True, a good girl may escape unscathed, but if mothers only realized how beset with peril is the path of the young woman who comes alone from a country home to a city boarding-house, I think they would talk more frankly with their girls beforehand on subjects which a mother generally shrinks from broaching, but of which a girl should be cognizant in order to put herself on her guard. Mothers are apt to fall in their duty toward their daughters in this respect, and many a confiding, innocent girl, fond of a "good time," living in a boarding-house and working in a big store for a weekly pittance hardly sufficient to keep body and soul together, has, almost unconsciously, taken step after step in the downward path. A cheerless boarding-house bedroom, shared probably with some giddy girl, in which both receive their gentlemen callers, is the beginning of the blunting of the delicate sense of purity. Then follows the acceptance of invitations from stylish-appearing but questionable young men to attend concerts and the theatre, with a late supper afterward, at which wine is ordered. Rides into the suburbs, trips down the harbor, a few gay evenings spent with so-called "friends," finally culminate in the loss of all that makes life good and beautiful and happy. On the opposite page will be found an editorial from the *Congregationalist*, written by Miss Dyer, one of the associate editors, who is doing a grand work among the homeless young women of Boston—that large contingent of intelligent and educated girls, who come from all parts of New England to seek work in our city. Her article should be carefully read and pondered by all mothers, and by the girls themselves also.

O mothers in country homes, whose daughters are in the army of wage-earning young women in the cities, keep as close to those daughters' hearts as you can. Write to them very often, and show them that, while you sympathize with them in their desire for independence, you long to share in their trials and temptations as well as in their little gayeties and happiness. Open your heart to the pastor near whose church the dear girl may be rooming, so that he may take a personal interest in her, and send some of his Epworth girls to visit her and urge her to join the League. Perhaps some of you may smile in a superior way and say that Aunt Serena is needlessly anxious; but you would not think so could you be told of the many sad cases that are every now and then brought to my attention.

To show how easily a girl may take a wrong step if so inclined, I will give you the following incident of which I heard only yesterday: A pretty young girl recently obtained a situation in one of the large stores, and was told, when engaged, that on no account must she accept invitations to lunch from any male employee in the establishment! During the holidays this girl was taken from her regular department to assist at the Christmas card counter. One day, a fine-looking, elderly man, with gray hair, examined the assortment of cards, selected several, and said he would shortly return for them, asking the girl to read meanwhile what he had written on a slip of paper. She unfolded the note and read: "When and where can I meet you?" A lady customer who had quietly observed the proceedings, asked the flushed girl what the paper contained, and said: "Well, I hope there is one young woman who will answer that man as he deserves." He soon returned, and the girl scornfully flung the paper at him without a word; but he persisted in hanging around, until finally she told him if he did not go away she would summon a floor-walker. When some of the other girls in the store heard the story, they remarked that they wished they had had such a chance! Can you wonder that mothers hesitate to allow their daughters to become clerks in stores, when they are obliged to mingle with such girls as these, and are subjected to such insults from gentlemen (?) customers, as well as from heads of firms and the men they employ? Most impressively must our girls be admonished never to permit the slightest familiarity from the men with whom they are brought into daily contact in business or in social life. Evil taints the air; and bad men, posing often as angels of light, are everywhere, watching for an opportunity to ruin young girls.

AUNT SERENA.

A CHURCH BUILT OF BOOK-MARKS.

Mrs. David S. Spencer.

YOU have seen and heard of churches built in various ways, and now I want to tell you of another. Away off here in one corner of Japan, in a city of 10,000 souls, called Nishio, is a little company of sixteen Christians. For several years they have struggled along, holding their meetings in a dwelling-house rented for that purpose, and in which the pastor and his family lived. It is small and inconvenient for such purposes, but the best they can do. Early this year the women members, only eight in number, headed a project to build a church, and having so decided, woman fashion set about it at once. They first subscribed all they could themselves, and got other subscriptions now totaling \$150.

This looks like a small amount, but let me

tell you about them. Two weeks ago we spent the Sabbath with these good people. Services began at 9 A. M. with Sunday-school, followed by preaching by the presiding elder, and then the Lord's Supper. In the afternoon at 3 o'clock came a woman's meeting, led by the Bible woman working there. Every one of the eight women was present and took a part in the meeting. After this came the love-feast, and it would have done you good to have heard the testimonies of how by grace one had been cured of a fiery temper, another had had other victories, etc. All the testimonies were earnest and simple. An old woman, a Buddhist priestess, stood with shaven head at the door, hushing the noisy children outside, and leaning far in that she might hear what was said. I lifted a silent prayer that she might carry those earnest words home with her, and be led by them to become a priestess of the true and living God. In the evening at 7 came a Sunday-school for poor children who must work and cannot come in the morning. This was followed by a few minutes of singing, and then a sermon by the pastor.

We called at the homes of all these Christians, and very humble they are, much poorer than the home of any one who reads this, and with nothing in them that we would call luxuries.

They are not confining their efforts to themselves, but are reaching out to help others. They invite others to their meetings, they go out to surrounding villages, rent rooms in which to hold meetings, and preach the Gospel to all who will hear. Such a people deserve to be helped. I will show the reader how to help them. In order to get the balance needed to build their church, they decided to make book-marks and offer them for sale in the United States. These book-marks are made of beautiful Japanese crape, neatly decorated, having a silk tassel, and a Scripture text in Japanese and English on the back of each. Some are glad to pay a quarter each for them. I have promised to help them, and will agree to send, postpaid, one of these beautiful souvenirs to any one sending me 12 cents or more as a subscription to this church building. Additional souvenirs will be sent to those giving larger sums of money and requesting them. Small sums may be sent in U. S. postage stamps.

I especially wish to hear from those who will act as agents in selling these marks for us, and thus help us to help ourselves in planting the Gospel under the shadow of the 8,000 or 10,000 Buddhist temples in this small valley. Any teacher or advanced scholar of the Sunday-school, any Christian man or woman, any boy or girl, can help us. Will you, reader, do this? I have arranged for the deposit in a home bank of such sums of money, and can save you all trouble. Write me at once.

Nagoya, Japan, Nov. 6, 1894.

Little Folks.

LOU MAXWELL'S MIRROR.

Rev. Leander S. Keyser.

"RUN up to your room, Lou, and see what your papa has bought you for a present."

"Oh! what is it?" cried Lou.

"Go and see," her mother replied.

Lou had just returned from school, and did not know that a surprise was in store for her. She ran up the stairway as fast as her nimble feet could carry her, and bounded into her cozy, well-furnished room, with its windows looking out on the pleasant eastern landscape. She held up her hands and opened her eyes wide with mingled surprise and delight when she saw her beautiful gift.

"Well, if it isn't a dresser!" she exclaimed, with suppressed glee. "And how handsome it is! Walnut finish, too, and such beautiful carvings! And such a large mirror!"

She stood before the handsome piece of furniture and looked at her image in the glass. As she did so, her bright smile was suddenly changed to a frown of displeasure. The longer she looked at herself, the deeper grew the furrows between her eyes, until at length, when she went down to the sitting-room where her mother was sewing, there was a hot flush on her face.

"Why, what is the matter, Lou?" questioned her mother, with some anxiety. "Aren't you pleased with your gift?"

"It's all very nice except the—the mirror," replied Lou, her face growing redder. "Is the glass defective? It seemed to

me it was an almost perfect mirror when I looked into it."

"It isn't, though," declared Lou. "It makes me look like a real fright. It shows freckles on my nose, and makes my mouth as big as an ogre's"—Lou was angry, and so she exaggerated—"and draws out my ears as large as a—a—rabbit's. Ugh! it makes me look horrid."

"Well, I am surprised," said Mrs. Maxwell, thoughtfully. "I will go and examine the glass again."

They went together up to Lou's room, and, standing before the mirror, looked at their images reflected from its clear, smooth surface, making both of them appear as natural as life.

"Why, my dear, it is a perfect reflection! Nothing could be more life-like," said Mrs. Maxwell, looking at her daughter in surprise. "What fault have you to find with it, Lou?"

"Do you call that a natural likeness of me?" asked Lou, scornfully.

"Why, yes, my dear, it is."

"But see those freckles."

Her mother laughed.

"Well, Lou," she said, "those freckles are really on your nose, and the glass is so perfect that it brings them out plainly. That is not the fault of the mirror."

"Our old glass never made them show like that," pouted Lou.

"No, I suppose not; but then our old mirror never was a very good one."

"But this makes my mouth look so large."

"Not larger, my dear, than it really is," returned her mother, with a merry twinkle in her eyes.

"I hate such a mirror," declared Lou, turning away pettishly.

"Why, Lou, you don't want a mirror that represents you other than you are, do you? You are not a homely girl, and needn't be ashamed of your face, but it would be vain to want a glass that would flatter you and reflect more beauty than you possess. You want a mirror that reflects you truthfully, don't you?"

Lou looked down at the carpet for a few moments in what might have been called deep thought for a young girl, and then glanced up at her mother with a changed countenance.

"You are right, mother," she said, presently. "I would rather have a mirror that speaks the truth."

"I am glad to hear you say so, Lou. Never form an opinion of yourself that is not based on the real facts."

Lou said nothing more, but mentally resolved to profit by the lesson she had learned. Yet it is not always easy to apply a general principle to every experience in life. The details are what make the trouble, and so Lou found it a few days later as she sat reading her Bible. Suddenly she closed it and threw it on the stand with such an impatient gesture that it attracted her mother's attention.

"You look as if your reading hadn't pleased you, Lou," Mrs. Maxwell remarked, after looking at her daughter's sombre face a few moments.

The answer was slow in coming: "The Bible doesn't always please me," Lou faltered. "In fact, it—it seems quite disagreeable—sometimes."

"I'm pained to hear you say so," said her mother, kindly; "but, of course, I would rather have you speak frankly of such things than brood over them secretly. Will you tell me why you feel so about the Bible?"

"Because it so often makes me feel that I am so—so bad, so wicked."

"Perhaps that is not the fault of the Bible, after all," said Mrs. Maxwell, very gently.

"Why not?" Lou's eyes almost flashed.

"Do you remember our conversation about your new mirror the other day, Lou?"

The girl was silent for a minute, not knowing whether to be angry or not; but presently her face brightened.

"Oh! you mean, mamma, that the Bible is a looking-glass in which we see ourselves as we really are," she half asserted and half inquired.

"Yes, that is my meaning; and the Bible never flatters us any more than an excellent, truth-telling mirror does. It reflects our hearts faithfully. So we ought not to find fault with the Bible, but mend our ways. You know St. James says that we shall look into 'the perfect law of liberty,' and continue to do so, being 'doers of the word,' and not forgetful hearers, and then we shall be blessed in our deed."

"I see," returned Lou, thoughtfully.

And she never forgot her mother's little "mirror sermon," as she called it.

Editorial.

INTRUSIVENESS.

ONE may be gentlemanly and yet be a Christian worker. It cannot be necessary to bore people or intrude offensively on their privacy in order to be faithful to their souls. There is an element of honor and delicacy in dealing with these private subjects that a well-bred person will appreciate. We are not at liberty to invade roughly another's personality. He has certain reserved rights which we are bound to respect. To get a man into a corner and thrust an unwelcome subject upon him is a good way to make him hate you and keep carefully out of your neighborhood. It will not impress him with your good taste or good sense. To show a proper interest in another's spiritual welfare, to open the way for him to speak if so inclined, to make it impossible for him to say that nobody cared for his soul, is well, extremely well; but all this can be done without violating the laws of politeness. He that would win souls has great need of wisdom.

INVENTIVENESS.

PAUL bids Timothy, and, through him, all Christian workers, to "be instant out of season" as well as "in season." We take it the meaning is much the same as where we are told to "sow beside all waters." Some seeds which are chance-sown spring up and bear the strongest plants. They were not put in the regular places at the usual times. It was out of season, uncommonly late or early, when they were let fall, but God prospered them as it pleased Him. So, too, He often prospers the words we drop in ways and times that seem to the ordinary observer inopportune. If we insist on doing nothing except when there is an ideal opportunity, we shall miss many golden sheaves that might have blessed both us and the world. "Nothing venture, nothing have." He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.

IN THE USE.

THE gifts, grace and help of God avail us only in the use. In the midst of abundance we perish if the hand is not put forth to appropriate. The money of a millionaire will not save him from starvation so long as he retains it in the bank or in his pocket. The lepers, noticed in the Gospel, were cleansed only as they went. Had they remained in the sitting posture, the Divine help proffered would have availed them nothing; but as they rose up and obeyed the Divine command they were healed of their leprosy. The paralytic realized that Divine power had come into him only when he attempted to use his limbs in walking. The attempt tested his strength and evidenced to himself as well as to others his potential endowment.

What is true, in this matter, in the physical, is equally true in the spiritual sphere. The grace of God becomes available as we use it. Every Christian man has unused resources, whose presence and efficacy can be realized only as he brings them into exercise. Men often pray for gifts and power, when the prayer has been answered without their knowing it. The desired help has been given, in a manner so silent and informal that they can find it out only by moving out on the promise. Whether the cable is strong enough to endure the strain and burden can be best known by letting down the weight. There were many subordinate tests of the cable-work in the Brooklyn bridge; the final and severest one was when the commerce and travel of a great city passed over it. You may do marvels for God if you only try. Without the trial you can never know what Divine power had come into you.

THE DUTY OF CHEER.

A HAPPIER world is always a better world; and if it be the true man's duty to make the world better, so far as in him lies, there rests upon him an obligation to promote the happiness of the world also.

This he can do only if he be happy himself. You might as well expect a snowball to warm a room as an unhappy man to cheer others. Happiness, then, is really a personal and Christian duty—first, to be happy oneself, and then to make others happy.

Let us see how this sunshine of cheer

makes the world better, and by humanizing it helps to Christianize it.

No one can be happy who is not in a thoroughly good physical condition. So the first step of the cheer-maker is to establish good health, in himself and in others. Some writers claim that, if only the race were filled with euphoria—that grand sense of perfect physical well-being—there would be no need of religion, for we should all be saints! Perhaps this is going too far; but, at all events, we know that good health promotes morality. So by making men happier through making them healthier, the missionary of cheer is surely bettering the morals of the world.

Again, happiness is impossible without a clear conscience. The cheer-maker must wash this window of the soul, and make it clear as crystal, before the inward eye can look out upon a world sparkling with sunshine. Let the outward circumstance be what it may, no soul can be happy which is not at peace within. So the man who brings joy into the world, brings cleansing for the inner life, brings spiritual adjustment and harmony with truth and right.

Once more, no one can be happy who is not a giver and transmitter of happiness. A lonely happy man never was. Even the motes dance together in the sunshine. You must share your joy, in order that you may keep it. So the apostle of cheer is always preaching those great Christian virtues of unselfishness and brotherhood. He is the most effective of all teachers of the Golden Rule, for when people learn that doing unto others as they would have others do unto them is the very coin that buys the greatest measure of personal blessedness, they will do good by the operation of a natural and inevitable law.

Here, then, are three very vital ways by which you may better the world by such an agreeable method as happiness. But your happiness, and the happiness you advocate, must be genuine. No mere wild roystering and outward show of mirth shall count for deep Christian happiness. There is a sting in every seeming joy which is not clean and sweet and peaceful. The revel and the carouse are not genuine pleasures. They make a show of mirth—that is all. Afterward their fruit is ashes on the tongue. But the healthful, blameless, joy-giving joy—that is one of God's ministers. And you, if you believe and accept the duty of cheer, are helping the world heavenward.

THE REAL STATUS OF THE ANNUITY PLAN.

A SIGNIFICANT feature of the attempt to foist and to force the Annuity Plan upon the Methodist Episcopal Church, is the effort to create the impression that it is eagerly accepted and adopted by a majority of the Conferences and is being operated with gratifying success. It is stated and repeatedly reiterated by the sponsor of this "plan" that "sixty of the larger Conferences have adopted it." In the face of such assertions, he who questions the wisdom of the plan is treated as peculiar, impracticable, unreasonable, and out of sympathy with the superannuate. To test the accuracy of these statements about the general acceptability of the plan and its operation, the following inquiries were addressed to a majority of the leading Conferences:—

1. What action, if any, has your Conference taken concerning the Annuity or Pension Plan advocated by Dr. Jay Benson Hamilton?
2. In the distribution of your Conference funds, have you included any superannuates who are not necessitous?
3. Is your Conference in favor of dealing as generously with the well-to-do as with the needy superannuate?

The replies of the secretaries confirm the position already taken upon this question by ZION'S HERALD.

In brief, it appears that the Annuity Plan does not prove acceptable to the Conferences.

From the Conferences already heard from, it would be more accurate to say that six have adopted the plan than to say that "sixty" have so done.

It appears, also, that most of the Conferences which did adopt the plan experimentally, have been obliged to revoke their action, finding the system, when they tried to work it, impracticable and unjust and harmful to the needy superannuate.

It is also discovered that the assurances that well-to-do superannuates will relinquish their claim, is unfounded.

That our readers may understand the real status of the Annuity Plan before the church, we excerpt from the replies of the secretaries of the Conferences as much as our space will permit. As the New York East Conference has been especially conspicuous in connection with this movement, it is fitting that we first give the reply of Dr. George P. Main, the secretary. He says:—

"The New York East Conference has adopted substantially the Annuity Plan advocated by Rev. J. Benson Hamilton. We have acted under this plan for the last few years.

"Doubtless under the operation of this plan some superannuates not really necessitous have drawn money. This they would be honorably entitled to do under the provisions of the plan.

"Our Conference is not willing to give as much money to the well-to-do as to the needy superannuate. We set apart a large percentage of our entire income as a necessitous fund to be distributed, not on the annuity basis, but according to the special needs of individuals.

"The entire plan with us is under critical review. A special commission has it in hand to report upon modifications, confirmation, rejection, as, in their judgment, is thought best, at the next session of the Conference."

To show how little ground there is for the impression which is so sedulously cultivated that the plan is found to work satisfactorily in the New York East Conference, we present a communication received from one of the ablest and most reputable ministers of that Conference. He writes:—

"I have been much interested in the substance and spirit of your articles on the Hamilton Plan. I am a member of the New York East Conference, and I am like many others who went into this plan on the recommendation of Dr. Buckley who had given it to much time. And, like many of these ministers, I have changed my opinions. Time and experience show the plan to be a failure, both in satisfying the claims of the needy and in increasing the liberality of the people. I have never had the same difficulty in raising the amount needed as since Dr. Hamilton was present and had the hour in stating his own plan. He succeeded in laying the foundations of doubt and distrust as to the ability and fairness of the ministers in managing this great benevolence.

"I know that many of the New York East preachers are in favor of abandoning the plan. I have heard many of the New York Conference preachers express their intention to move an abandonment of the plan next spring. Some of them feel that it was put through more on its name than on its merits. It was called the New York East Plan, and our Conference has great influence."

The reply of Dr. C. W. Millard, secretary of the New York Conference, is in harmony with these declarations. He says:—

"At the session of 1893 the New York Conference adopted the plan advocated by Dr. J. B. Hamilton. At the session of 1894 the following resolutions were adopted:—

"That the plan adopted last year be suspended for one year, and that on the coming year be made upon the basis of necessitous cases only.

"That a commission representative of the various views upon the subject be appointed to report at the next session of the Conference, a revision of the plan, the duty of which commission it shall be to eliminate so far as possible its objectionable features and thus render it more just and equitable."

At the request of the secretary of the Newark Conference, Rev. Daniel Halleron, who is president of the Centenary Fund and Preachers' Aid Society of the Newark Conference, and chairman of the board of stewards of that Conference, replies to our inquiries as follows:—

"Almost two years since, a part of the Hamilton Plan—namely, graduating the amount given superannuates upon their application by years of service—was adopted by our (Newark) Conference; and, as I am thoroughly conversant with the whole matter, it has been a very serious embarrassment at times to the stewards in the distribution of the funds.

According to vote of the Conference, we are compelled to grant to all applicants a pro-rata share of the funds contributed by the churches according to years of service. The Hamiltonian Plan sought to become the rule—namely, without application, but on the simple ground of right of service—was not carried, as the Conference rightly considered it a breach of trust in that the money was given by the churches for needy superannuates, and also a breach of discipline which prescribes the mode of applying for relief from the Conference stewards.

"Our Conference is in favor of relieving needy men only, for in cases where money was given where need was not pressing, or indeed was doubtful, the collections in those localities were affected disastrously. To give money to any ministers who may not need it, is to cut off the contributions of the churches which may be cognizant of it. It would, in my judgment, be fatal. Dr. Hamilton's plan of claims on Conference funds by years of service only, is not just, for why should men obtain what they confessedly do not need? They were only promised a proper support while in the ministry; and now, having retired and possessing the means for a comfortable living, what more do they want? To give such men money which was contributed with the tacit understanding that need should rule in its distribution, would, in my judgment, be a breach of trust."

Dr. Edmund M. Mills, of the Central New York Conference, writes:—

"The Central New York Conference for one year tried the Annuity or Pension Plan. The working of the plan provoked so much opposition from the members of the Conference that it has been abandoned. We fear to pension the well-to-do lest it diminish our collections from the churches and work great hardship to the needy superannuates. If I do not mistake the temper of the Conference, it will not vote a cent from the Chartered Fund, Book Concern, or collections from the churches to pension superannuates who are not in need of help."

Dr. John H. Coieman, secretary of the Troy Conference, replies:—

"Our Conference has not taken any action concerning the Annuity or Pension Plan advocated by Dr. Jay Benson Hamilton."

Dr. H. C. Woods, secretary of the Genesee Conference, replying as to the action taken upon the plan, says:—

"I believe it was tabled for one year."

Dr. W. P. Graham, secretary of the Erie Conference, replies that the Hamilton Plan, with others, was referred to a committee for consideration, with instructions to report on the first day of the next Conference session, and adds:—

"My opinion is that when the matter comes to a vote, our Conference, by a pronounced majority, will decide against placing the well-to-do superannuate upon the same level as the needy one in the distribution of the Conference funds."

Dr. Joseph L. Roe, secretary of the New Jersey Conference, writes:—

"Our Conference at its session in 1893 adopted the New York East Plan, and at its last session reconsidered the action of 1893 and adopted our former plan of distributing the funds."

Dr. D. Y. Murdoch, secretary of the Ohio Conference, replies:—

"The Ohio Conference has never considered the Hamilton Plan. In the distribution of our Conference funds only necessitous cases are considered. It has been the policy of our Conference to make no allowance to 'well-to-do' superannuates."

The Central Ohio Conference, through its secretary, Dr. C. W. Tansyhill, gives a decided negative to all our inquiries, signifying that his Conference does not accept the plan, and does not help superannuates who are not needy.

Dr. J. R. Keyes, secretary of the East Ohio Conference, replies:—

"We have adopted the New York East Plan materially modified. The Conference reserves the right to determine who shall be claimants upon the necessitous fund. No one is included in the distribution of the necessitous fund who is not really necessitous (or supposed to be). The policy of the Conference is to provide only for such superannuates, and widows and children of deceased ministers, as are needy, and not for the well-to-do, who are able to live with comfort."

Dr. P. J. Maveety, secretary of the Michigan Conference, replies:—

"The Annuity or Pension Plan was adopted, to be worked in one year; at the next Conference it was postponed, and this fall was postponed indefinitely, and the board of stewards ordered to administer as heretofore."

Dr. A. Griffin, of the Wyoming Conference, who is engaged in raising a fund of \$100,000, the interest of which shall be applied for the benefit of the superannuates, replies to our inquiries at the request of the secretary of that Conference, saying:—

"The Wyoming Conference has not adopted Dr. Hamilton's Annuity or Pension Plan. The matter was considered at our last session, and action deferred."

Dr. A. S. Mowbray, of the Wilmington Conference, replies:—

"An attempt has twice been made to adopt some modified form of the Hamilton Plan, but it has failed. None but what claim to be necessitous are included."

Dr. H. K. Metcalf, secretary of Central Illinois Conference, writes:—

"I send by this mail copies (marked) of our Minutes for 1893 and 1894. By the former you can see how nearly we came to adopting Dr. Hamilton's Plan. By the latter you will see how the whole matter was thrown overboard."

Dr. J. W. VanCleve, secretary of the South Illinois Conference, replies that his Conference has not taken any action upon the Annuity Plan, and adds:—

"The sentiment of our Conference is to the effect that any well-to-do superannuate, who would accept a portion of the Conference funds, while his brethren are in need, is wholly unworthy of any share in the distribution."

We invite special and particular attention to the reply of Dr. Augustine W. Armstrong, secretary of the Des Moines Conference. He says (the italics being ours):—

"Answering your interrogatories of the 26th inst., I will say that the Des Moines Conference, at its session held in Perry, Iowa, in 1892, adopted the Annuity Plan, as presented by Dr. Jay Benson Hamilton. Last year (1893) was the first year it was in operation, and I think no superannuates who were not necessitous were included in the distribution. This year (1894), with all the personal historical information gathered by the Conference secretary and placed at the disposal of the board of stewards, I think the plan was operated more rigidly, and possibly a few were included who were not needy. Last year one claimant, only, relinquished his claim, and gave directions as to whom it should be given, but this year they all accepted. I think the most of our brethren feel favorably inclined to the plan; there are some grave misapprehensions, however, among some of our influential laymen, that the principle of dealing as generously with the well-to-do as with the needy superannuates will have the effect to decrease rather than help our collections from the people for this cause."

The six Conferences that, at this writing, are reported to us through their secretaries as having tentatively adopted the Annuity Plan, are the Northern New York, Philadelphia, Baltimore, Pittsburgh, Indiana and Rock River. But these Conferences have not put the plan to the severe test of experience. When such trial is made of the system, they will learn of its utter impracticability and injustice, and be compelled to revoke the action taken in favor of it, as so many Conferences have already done.

By reason of this consultation with our Methodism at large, we are the more strongly convinced that the agitation of this subject by a self-constituted and unofficial advocate is working great harm to the needy superannuate. For the sake of his cause we have treated the noted representative of this plan with unusual forbearance. But in the interests of the needy superannuate and his family, and for the honor of our Methodism, we believe that his harmful misrepresentation of the cause and the church ought to cease. Too long already has he been allowed to force himself upon the attention of the church only to disturb, to vex, and to shame it. A cause so holy should be voiced by lips that are gentle, considerate and persuasive.

In a future issue we shall show, with reasons therefor, that there are insuperable legal barriers that would make it impossible for any Conference, if so disposed, to devote to well-to-do superannuates funds already donated for the support of necessitous ministers and their families. The purpose of the donor and the desire of the testator must in all cases, where it is possible, be sacredly observed. Neither an Annual nor the General Conference has power to nullify the provisions linked to bequests. Should a diversion be attempted, the Supreme Court of any State, upon request of parties in interest, would grant an injunction forbidding so grave a betrayal of trust. We should advise recourse to the courts, if necessary, in order to insure that funds be used for the specific purpose for which they were given.

FRANKLIN RAND.

UPON the first day of the new year, Franklin Rand was translated. For several days he had suffered from a severe cold, which culminated in apoplexy. He was present at the recent annual meeting of the Wesleyan Association, when he seemed in better health than usual, and was characteristically genial and hopeful. Though feeble for many years, yet it had not occurred to us that it was possible he would soon be called away from earth. As often on an average as twice a week it was his custom to come into the Wesleyan Building for a pleasant word of greeting, inquiry and fellowship. We had never realized how much he would be missed when his footsteps should no longer be heard.

Franklin Rand was in many respects a remarkable man. It is doubted if New England Meth-



odism owes as much to any other. We present an outline of his quiet but influential life: He was born in Woodstock, Vt., Dec. 14, 1815. He learned the alphabet from his sister Eliza, who was teaching school in Bradford, Vt., where the family then resided. With his parents he removed to Milton, Mass., in 1824. In 1830, before he was fifteen years old, he went to Boston as apprentice to Beals & Homer, printers, who published the *Daily Commercial Gazette*. Some three years later he worked for Lillie & Walte, book printers, where he remained perhaps a year. He was next employed on the *Daily Free Press*, an anti-Masonic paper, and later entered the office of the *Morning Post*, receiving wages from his first employer, Mr. Beals, who had become one of the proprietors of that paper. Not being strong physically, and suffering from overwork, he sought relief in a change and went to New Bedford for one summer. While there he received a letter from the *Morning Post*, of which Beals & Greene were proprietors, asking him to return; and he went back as foreman, being not yet twenty-one years old.

In August, 1836, while in attendance upon Eastham camp-meeting, he was converted. Later in that year he went to work for David H. Ela, who printed *Zion's Herald*. Weary of printing, he decided to become a teacher. He engaged to teach a district school in Quincy, Mass., and as a preparation attended the fall term (1837) of Wilbraham Academy. At its close he received a certificate of his ability to teach, and, starting for home, he called on his way upon an old friend in Boston, Rev. Dexter S. King, who was keeping the Methodist Book-store, and who, having just taken the agency of *Zion's Herald*, offered him the position of book-keeper. A teacher being found to supply his place in Quincy, he accepted the position and took charge of the books. At the annual meeting of the Wesleyan Association in October, 1838, Mr. King, without Mr. Rand's knowledge, proposed him as Agent of the paper—himself resigning the position—and Mr. Rand was elected. As a member in Mr. King's family he there met Miss Clarissa Clark, of Hopkinton, N. H., who, on Oct. 16, 1839, became his wife. He was elected a member of the Wesleyan Association in April, 1843. In January, 1868, an attack of apoplexy incapacitated him for further service in the work which had engaged him for thirty years.

In 1836 he joined Bennet St. Church. In 1838 he became a member of the North Bennet St. Church, and was elected class-leader and steward. Moving to Chelsea in 1840, he joined what is now known as the Chestnut St. Church, and was elected steward, trustee and treasurer. In 1845 he returned once more to Boston, and to North Bennet St. Church in 1852. He removed to Medford in 1866, and there in 1881 his wife died. He has resided in Milton since 1885. From 1840 to 1887 he attended all the sessions of the patronizing Conferences. He was a member of the Lay Delegation Convention, which convened in Boston in 1866, an original member of the Boston branch of the Y. M. C. A., and director and vice-president for a number of years. He leaves one son, John C. Rand, of Chicago, vice-president and resident director of the Massachusetts Benefit Association of Boston; a brother, William H. Rand, of Chicago; and a sister, Miss Martha Rand, of Milton, with whom he has made his home in recent years.

At a meeting of the Wesleyan Association called

to take action concerning his death, President Dunn, in announcing the fact, said that the Association owed more to him for the signal success which it had achieved than to any other man. Francis A. Parry, Edward F. Porter, Pliny Nickerson, Joshua Merrill, C. B. Magee, and the publisher and editor of *Zion's Herald* spoke tender and affectionate words of tribute to the deceased, and the following resolutions were adopted:—

The Wesleyan Association learns with peculiar sorrow of the decease of its oldest, and in many respects its most revered, member—Franklin Rand.

Desiring to place upon our records some expression of our consideration, affection and veneration for our deceased brother and co-worker, be it, therefore,

Resolved, 1. We are grateful to God for his long, unaltered and useful life, and for the gentleness and Christian courtesy he manifested in all the years that we have been associated. He was indeed a Nathaniel in whom there was no guile, and he taught us in these latter years how to grow old gracefully.

2. The Wesleyan Association makes most grateful acknowledgment, in this hour of its bereavement, for his long and successful services—from October, 1836, to August, 1888—as publishing agent of *Zion's Herald*. Serving the paper in the days of "small things" and with meagre resources and help, he worked in every way to the limit of his strength to advance its highest interests. Never can this Association fail to be profoundly grateful for what he achieved for the paper in those thirty years. As a member for fifty-two years, his counsel has been especially valuable. The excellent Manual of the Association was prepared by him.

3. That the members of the Association attend the funeral, and that the resolutions and the *Zion's Herald* and a copy be sent to the family of the deceased.

The funeral occurred at his home in East Milton on Friday. Rev. E. W. Virgin, his pastor, was in charge, assisted by his life-long friend, Rev. Daniel Richards. It was the wish of the deceased that Rev. Drs. W. H. Hatch and W. R. Clark attend his funeral, but neither was able to be present. President Dunn spoke briefly, but with marked fitness, for the Wesleyan Association. The members of the Association were present, he said, to offer their sympathy to the bereaved family, and also to express their grateful appreciation of the exalted worth and usefulness of the deceased. His was a simple, faithful, but especially helpful, life. It was a delight to recall his gentleness and courtesy during all the years of a close and intimate acquaintance. For fifty-two years he had been present at every annual meeting of the Association. Franklin Rand loved his church, and was loyal to it and to all its institutions.

There are many lessons taught by this life to which it would be a pleasure to call attention. The success which may be achieved by simple loyalty to conviction and by patient and persistent toil, is the most significant. Franklin Rand, in the days of his vigor, was magnificently useful because he was always diligently at work and wholly absorbed in the business given to him to do. For those thirty years he knew nothing else but *Zion's Herald*, and if he had personally owned the paper he could not have done more to advance its interests. By frugality and by constant and unrelenting labor he so successfully managed the paper that a fund of \$40,000 was accumulated, which gave the members of the Association the confidence and courage to purchase the site upon which the Wesleyan Building now stands. Franklin Rand thus laid the foundation for the success which has since been attained. It was delightful to listen to him as he related his experiences of those olden times, when to be publisher meant that he was clerk, foreman, proof-reader, compositor, and office boy. It was inspiring to hear him tell of Daniel Wise, his ideal editor, and of Abel Stevens, to him the ablest of men, and of the treatment of the crucial questions which *Zion's Herald*, alone of the Methodist press, had the independence and the courage to handle.

Though modest and unassuming, yet he had very clearly defined views upon all questions of vital interest to the church. Gilbert Haven did not love the black man more than he. He was emphatically opposed to organic union on the ground that the "Two Methodisms" combined would make an unwieldy organization, and would be so strong and powerful as to be susceptible to unholy ambitions like the Roman Catholic Church. He believed in holiness, but not in the modern schismatic and unlovely type of which he had seen so much in New England. Quiet and undemonstrative as he was, we have seen him stirred to righteous indignation as he so clearly noted the dangerous drift and harmful influence of the Holiness Associations of these later years. He was the ardent friend of all Methodist ministers, but especially of the needy superannuates. The last public address he ever made was in the Boston Methodist Preachers' Meeting a few Mondays ago, when he spoke with much wisdom and emphasis against the Annuity Plan.

His frequent visits to the editorial rooms were a benediction. He had earned the right to come, and was always welcome. By our associates who had known him for so many years he was especially beloved. In his death we are personally bereaved, but memory recalls no word or act that it would fain forget. Could any life be more nobly lived?

Dr. Liberty D. Packard.

THE Methodist public of Boston was greatly shocked, on Monday morning, to learn of the death of Dr. L. D. Packard, of South Boston, which occurred Saturday night of disease of the heart. Some six weeks ago he had pneumonia, but recovered and for some days had attended to his practice as usual. The last day of his life until late into the evening he was unusually busy visiting his patients. Returning to his home about 10 P. M., he complained of pain about the heart, and lying down upon the lounge requested that physicians be called at once. He lived only a few minutes, saying to the phys-

cians who promptly came to his assistance that probably the end had come. He leaves a wife and three daughters—Mrs. Nellie Draper, wife of Dr. Draper, of South Boston; Miss Lillian Packard, a teacher in Lasell Seminary; and Mrs. Mary Cass, wife of Arthur T. Cass, of Milton, N. H.

Dr. Packard was born in Brockton, Sept. 13, 1821. For the past thirty-two years he has practiced his profession in South Boston. He joined D St. Church in 1864 under the pastorate of Rev. G. W. Mansfield, now of Monument Square Church, Charlestown. Dr. Packard's life has been eminently busy, successful and useful. He was notably a pillar in St. John's Church, South Boston, and gave of his means, his time and his strength without stint to maintain its highest interests. In the dark and disastrous epochs of the history of that church his loyalty and self-sacrifice knew no limit. He was interested in all that promised good to the Methodism of this city and the church at large. He was the fifth president of the Boston Methodist Social Union, serving in the year 1876-1878. He was an influential public citizen, taking active part in the politics of the city and especially in the management of the public schools. In 1867 Dr. Packard was elected a member of the Boston school board on the Republican ticket, and served until 1872, when he resigned to accept a seat in the Legislature. During the two years that he was a member of the General Court he served on a number of important committees. He was a member of several important Homoeopathic Medical Associations. Genial, sympathetic, greatly beloved by a very large circle of friends to whom he was intensely loyal, his death will be widely and truly mourned. *Zion's Herald* offers tender and sincere condolence to the sorrowing family and the deeply-stricken church.

Personals.

—Bishop Andrews preached for Rev. D. A. Jordan, of Brooklyn, the last Sunday of the old year, at the centennial services of old Bands St. Church.

—Bishop Joyce has transferred Rev. James M. McDonald from the Columbia River Conference to the Oregon Conference and appointed him pastor of St. Paul's Church, Portland, Ore.

—Rev. W. N. Brodbeck, D. D., of Trinity Church, Charlestown, at the third quarterly conference held last week, received a unanimous invitation to return for the second year.

—Rev. Dr. J. S. Jencks, who recently left the Protestant Episcopal Church and united with the Methodist Episcopal, has been appointed by Bishop Hurst financial agent for the American University for the State of Indiana and the city of Chicago.

—James H. Robertson, brother-in-law of Bishop Foss, was found dead at 5 o'clock on the morning of Dec. 28, in one of the streets of Peekskill, N. Y., where he had fallen the night before when going to his home. The cause of his death was apoplexy.

—We learn, as we go to press, of the decease of Miss Lucy H. Lindsay, who died Sunday, Jan. 6, at West Newton, aged 39 years. She was the daughter of Rev. Dr. J. W. Lindsay, and sister of Prof. T. B. Lindsay, of the School of Liberal Arts of Boston University.

—President J. F. Goucher, of the Woman's College, Baltimore, and Mrs. Goucher sailed, Jan. 5, on the "Normanna," of the American and Hamburg Line, from New York for Alexandria, and thence to Cairo, for a two months' tour among points of historic interest in Egypt.

—Rev. John Brown, who effected a settlement of the weavers' strike at Fall River in 1889, and was afterwards elected to the Massachusetts Legislature by the workmen of that city, has returned to Scotland, his native country, to resume a pastorate which he left several years ago.

—A telegram to Dean Buell of the School of Theology, Boston University, announces the death, after a very brief illness, of Professor V. C. Randolph, of Hedding College, Abingdon, Ill., Jan. 1. The deceased was a member of the Central Illinois Conference and a college teacher of rare devotion and enthusiasm. His wife and the wife of Professor Buell are sisters.

—Rev. Arthur J. Watson, missionary teacher in the Anglo-Chinese School in Singapore, arrived in New York, Christmas morning. He left Bombay on Nov. 14, and visited en route Alexandria, Naples, Genoa, Paris and London. He is now pursuing a course in the College of Liberal Arts, Boston University, and will soon take up special studies in the School of Theology. He is an undergraduate of the Calcutta University, and is a member of the Malaysia Mission Conference of the Methodist Episcopal Church.

—The Boston Herald of Jan. 1 makes a statement that will be of interest to many of our older readers. The Mr. Noble mentioned is William Noble, who is indeed a monumental pillar in Boston Methodism. The Herald says: "Jan. 1, 1845, the firm of Allen & Noble commenced business for the sale of hardware at No. 10 Washington Street, and yesterday completed fifty years of active business life. Both gentlemen are now living and in the same line of trade. At the time that the firm commenced business, most of the hardware was imported, while now most of it is home-made. At that time the population of the city was less than 100,000, while now it is nearly half a million."

Not a state or city official then in office is now living."

—Hon. Mackenzie Bowell, the newly appointed Prime Minister of Canada, is a Methodist.

—Rev. A. W. Mills, who withdrew in 1888 from the New England Conference to accept the pastorate of the First Reformed Church in Brooklyn, has resigned. There has been serious friction in the church for several months.

—O. E. Johnson, M. D. (son of the late Rev. C. T. Johnson), class of '80 Wesleyan University, a graduate of Harvard Medical School and of the Boston City Hospital, has decided to practice in Winthrop, making a home for his mother and sister.

—Rev. Louis I. Holway, of St. Albans, Me., writes: "Mrs. Julia Southard, the aged mother of Rev. Charles Southard, of Livermore Falls, Me., died in this place on Sunday, Dec. 16. She was an excellent woman, a loyal Methodist, and very fond of *Zion's Herald*, which she had read for many years."

—Miss Frances E. Willard pens the following fitting tribute to Mrs. Lathrap: "In the death of Mrs. Mary Torrance Lathrap, president of the W. C. T. U. of Michigan, and the foremost Prohibition orator among American women, the National W. C. T. U. has met a loss not exceeded by any in the twenty years of its history. A woman of the highest quality of native talent, Mrs. Lathrap came to the first convention of White Ribbon women in Cleveland, Ohio, in 1874, already an accomplished Christian worker, and took rank at once as one of the most forceful and eloquent advocates of the cause. Her broad and varied experience in connection with the Woman's Foreign Missionary Society had made her familiar with the needs of humanity, and had given her a wide outlook toward social reform. Mrs. Lathrap was of Scotch-Irish ancestry and Presbyterian training, but became an honored preacher of the Methodist Church and as an evangelist has held meetings in the leading churches East and West. Mrs. Lathrap had a fine, womanly presence, an earnest, convincing manner, and her rare gift of oratory won for her the name of the 'Daniel Webster of the Temperance Reform.' She was no less gifted as a writer of both prose and verse than as a public speaker, and her melodious songs are sung by White Ribboners the world around. Her husband, Dr. C. C. Lathrap, is a leading business man of Jackson, Michigan, and her Spartan mother, now in her 93d year, survives her. The funeral services will be held in Jackson on Jan. 7, and prominent members of the National W. C. T. U. will participate in the exercises."

Brieflets.

Our second and third pages this week will be found to be especially interesting, suggestive and instructive.

The contribution of Rev. Daniel Halloran on the 2d page, upon "The Herole Superannuates," is straight to the point, comprehensive and convincing.

That the subscriber who sends the following note should wish to stop his paper, is hardly a matter of surprise to us. As he seems to desire its publication, we gratify him, verbatim et literatim:—

Grantville, Jan. 5, 1895.
Dear Sir I have been thinking of not renewing my subscription this year it is a Good paper but it does not come up to my ideal of what a Religious should be I think that it took less space for Obituaries and more for the instruction and Edification it would advance the Cause of Christ then it now does. If you could put more of spirituality and less of materiality I should think that I got what I wanted. If I can see any improvement I will renew. If I can see proper you may Print this.

JOEL A. FLETCHER.

It is in our power to make God richer, for we can give Him something which He had not before—even the free, fervent affection of a truly loving heart. The flowers of all the fields and forests give Him not so much perfume as a sweet soul. The pearls of all the oceans, the diamonds of all the streams, the metals of all the mines, are not so precious to Him as a perfectly obedient will. Let us, then, make God happy and wealthy. There can be no worthier vocation.

In the collection of letters written by Ruskin when a student—published in a volume under the title, "Letters to a College Friend"—he speaks with all the frankness of maturer years in saying: "But yet it requires the preaching of a considerable deal of patience to make one sit out some of the sermons I speak of, comfortably; not, observe, because I go, as you think, to be amused or tickled by speculation or oratory. I go, I hope, to receive real benefit of some kind or another; but then how am I to be benefited? Not by the bare rehearsal of duties which I know as well as my alphabet; not by the repetition of motives which are constantly before me, and which I never set upon; not by the enunciation of truths which I perpetually hear and never believe. But by giving explanation to the duties, force to the motives, proof to the facts; and to do this in any degree requires some part or portion of intellect above mine, or different from mine; and when I find this, I get good—otherwise not."

The letters written by some of our long-time subscribers, in which they are compelled to ask that the paper be discontinued because of their continued inability to secure regular employment, are indeed pathetic. Stating this fact to our friend, Prof. C. C. Bragdon, he immediately drew his check for a sufficient amount to continue twelve needy subscribers upon the list. We could make wise and most he prul use of increased beneficence for this same purpose.

The Sunday School.

FIRST QUARTER. LESSON III.

Sunday, January 20.

John 6: 25-35.

Rev. W. O. Holway, U. S. N.

CHRIST THE BREAD OF LIFE.

I. Preliminary.

1. Golden Text: *He gave them bread from heaven to eat.*—John 6: 11.

2. Date: A. D. 33; a Sabbath day in April; the day following that of our last lesson.

3. Place: Capernaum.

4. Connection: The disciples "constrained" to enter their boat and depart; the multitude dismissed by Jesus, who then ascends the mountain to pray; the storm on the lake, and the peril of the disciples; Jesus walks on the water to rescue them; the disciples' terror at His supposed apparition; Peter's venturesome attempt to walk the waves to meet his Lord; the safe arrival of all at Capernaum.

5. Home Readings: Monday—John 6: 25-35. Tuesday—John 6: 35-41. Wednesday—John 6: 41-45. Thursday—John 6: 45-51. Friday—John 6: 51-58. Saturday—Exod. 16: 11-15. Sunday—1 John 5: 9-13.

II. Introductory.

The morning after the multitude had been fed, Jesus was followed by those of the excited throng who refused to be dismissed, and who, after waiting in vain for His reappearance at the scene of the miracle, took boats and came to Capernaum. They found Him near or in the synagogue, and were puzzled to know how He had crossed the lake. Jesus did not satisfy their curiosity. The miracle of walking on the sea had been performed for the disciples' sake and did not concern them. He had a stern task to perform and He sets about it at once. He must dissipate "the spurious popularity" which the miracle had gained for Him. This sensuous multitude have come for more loaves and fishes. He must teach them that their hopes are vain—that His mission is not to set up a paradise for gluttons; that the bread He has to offer is not the bread of earth. How unsparingly He swept away their carnal delusions, this chapter everywhere shows.

Not because of the "signs" and what they teach were they seeking Him, says Jesus to them in language of rebuke, but because they had had a meal without cost or effort on their part and wanted more. And He bids them not to make so much ado about perishable bread, but rather to labor for that sustenance "which abideth unto eternal life," which He, the Son of man, authenticated by the Father, was ready to give to them. They did not understand His meaning, but they showed a transient compliance with His offer. What are we to do that we may perform the works that God requires? they ask. Their minds were busy with the works of the law—tithes, sacrifices, and the like. They were willing to multiply ceremonies; but they were startled when He told them that the chief work which God required of them was not a work at all, in their sense of the word, but simply faith in Himself as one sent from the Father. Some of the number immediately asked for an adequate sign to warrant that faith in Him which He demanded. They cited Moses and the bread which fell from heaven, implying that the claimant for Messianic honors must not be excelled by His forerunner; that they were not to be put off with a single meal of barley loaves and fishes when their fathers had been fed for years on miraculous manna. To this Jesus replied that the manna did not come from Moses, and that it was not the true bread from heaven. It was perishable, like the bodies which it nourished. The true bread cometh down from heaven and is a life-giving substance—it "giveth life unto the world." "Lord, evermore give us this bread!" they cried. "Like Ponce de Leon," says Geikie, "with the Spring of Unfading Youth in Florida, they thought the new gift would literally make them immortal and clamored for it." "I am the bread of life," said Jesus impressively; the believer in Me shall never know either hunger or thirst. And then He added sadly: Though ye have seen Me and My works ye are not believers in Me. Ye refuse to belong to that company—that totality—which the Father giveth to Me, and which will come and believe on Me, and no one of whom shall be cast out. How can he be cast out, when I am come down from heaven for this very purpose—to accomplish the Father's will? And it is His will that no one of the great whole shall be lost.

III. Expository.

25. When they found him.—Some of His hearers the day before had watched Him at its close. They saw Him send His disciples away

and retire into the solitude. They expected to find Him in that neighborhood in the morning, but He had disappeared. So they jumped into their boats and rowed back to Capernaum, and lo! He was there. Perplexed, they inquired of Him how He gave them the sign—when He came back from Bethsaida.

26. Jesus answered them—their thoughts, not their question. The other evangelists are content with describing the miracle, but omit entirely the spiritual teachings that followed and were based upon it. Not because ye saw the miracles (R. V., "signs").—He charges them with a base, ignoble motive in their quest for Him. They had seen "signs," and these "signs" had led them to believe that the Worker was the Prophet who was to come; but they had seen no spiritual significance in the signs and cared only for the material bounty which they afforded. For such seekers He had no hospitality. Because ye did eat of the loaves.—Yes, it was sadly true; "they had been satisfied with food as animals with fodder," and came for more. Our missionaries abroad, especially in India and China, have to contend constantly with this same low, carnal motive.

27. Labor not—R. V., "work not;" do not make this your chief business; do not "compass sea and land" to find merely perishable bread, as ye are now doing. Meat which endureth unto everlasting life (R. V., "meat which abideth unto eternal life").—Such "meat" as this was worth their labor and seeking. What this "meat" was, and how it was to be received, He tells them further on. Which the Son of man shall give—because He is the Son of man, the Messiah as well as the representative of humanity; and because, being incarnate, He can give His flesh to be the life of the world (verse 51). Him hath God the Father (R. V., "the Father even God") sealed—not merely sent, but commissioned and authenticated by prophecies, miracles and voices from heaven.

28, 29. What . . . that we might (R. V., "may") work the works of God?—a reply that sounds hopeful: You bid us "work;" what works will pleasing to God must we do to secure this bread of life? This is the work of God.—This pre-eminently is the work, or duty, which God requires. They had spoken of "works;" He sums up all works in one work, which work, if done, is the source of all acceptable works; and this one work is faith in Christ—a work requiring the exercise of will, and determination, and very often laborious struggle. Believe on him whom he hath sent.—Everywhere in this discourse this personal faith in Jesus is insisted upon as the one and only condition of eternal life.

Faith and works, then, are one. As soul and body they together make one life. The energy of every work is in the faith which links the soul with God; the outcome of all faith is in the act which links the soul with man. The work of life is faith, and "faith worketh by love" (Gal. 5: 6) (Watkins).

30. What sign shewest thou then?—R. V., "What then dost thou for a sign?" The "thou" is emphatic, the comparison being between Christ and Moses, who is spoken of in the next verse: You demand our faith; what mighty work will you do by way of credential? We admit that you have given a great host a single meal in multiplied barley-cakes, but Moses fed over a million people for forty years, not with barley-cakes, but with bread out of heaven. Give us such adequate proof as that of your claims, and we will believe. What dost thou work?—R. V., "what workest thou?" You bid us work; what do you work?

The Jews had signs and evidences and proofs of Christ's Messiahship in abundance, but they would not see them. Just so, many a professed unbeliever of our day has plenty of evidence around him, but he will neither look at it nor examine it. So true it is that "none are so blind as those that will never see" (Ryle).

31. Our fathers did eat manna in the desert—R. V., "our fathers ate the manna in the wilderness." Says Stier: "They forgot that their fathers disbelieved Moses almost from the time of their eating the manna, as is set forth in the very Psalm to which they refer; and that they even despised the manna and preferred ordinary bread to it." Gave them bread from heaven (R. V., "bread out of heaven").—The quotation is from Psalm 78: 24, though not an exact one. See also Exod. 16: 4.

That manna, which was angels' food, distilled as they imagined from the upper light, "the dew from above"—miraculous food, of all manner of taste, and suited to every age, according to the wish or condition of him who ate it, but bitterness to Gentile palates—they expected the Messiah to bring again from heaven. For all that the first deliverer, Moses, had done, the second—the Messiah—would do also (Ridderheim).

32. Moses gave you not (R. V., "it was not Moses that gave you").—He meets this unfavorable comparison of Moses with Himself by two denials: The manna was not Moses' gift; the manna was not the true bread from heaven. The Father was the Giver in the first instance; and He who gave to their fathers the symbol in the perishing manna, now offers them the reality in the imperishable bread from heaven. This true manna will continue to life's end and beyond.

33, 34. Bread of God is he . . . cometh down . . . giveth life unto the world.—Its superiority, then, is evident—in its perpetual bestowment, its power to convey life to the soul, and its offer, not to a single nation, but to all mankind. Lord—or Sir. Evermore give us this bread.—They had but a vague idea of what this bread was, but it was evidently miraculous, and perhaps it was the heavenly manna, which, according to the rabbis, is prepared for the just in heaven. They crave this mysterious

something, this strange sort of sustenance which would bestow life everlasting.

35. I am the bread of life—a sublime, thrilling answer; a direct answer to a direct request. The third person here becomes the first. Jesus identifies Himself with the bread for which they asked. "Here is the bread before you, and all you have to do is to come unto Me. I am the bread, and faith is the work or means of getting it" (Schaff). He that cometh . . . never (R. V., "not") hunger . . . never thirst.—They who truly come unto Him, and trust in Him, and feed on Him by faith (as He teaches later), are delivered from soul hunger and satisfied and sustained by Him.

The reasons why Christ calls Himself "bread" appear to be such as these: He is intended to be the soul what bread is to the body—its food. Bread is necessary food; when men can afford to eat nothing else, they eat bread. It is food that all need; the king and the pauper both eat bread (Ryle).

IV. Inferential.

1. Those who seek Christ should deeply scrutinize their motives.

2. Our zeal should not be inspired by self-interest.

3. Eternal life is not to be purchased by any "work" of ours.

4. No other teacher but Jesus ever offered Himself as bread to the soul.

5. It is not enough that bread be prepared; it must be received into and be incorporated with the body. So Jesus does not give life to the soul by dying, nor by being exhibited in the Gospel; but by being received and vitally appropriated by the believing soul.

V. Illustrative.

1. When the immense stone piers of the East River Bridge, connecting Brooklyn and New York, were begun some years ago, the builders did not attempt to manufacture a foundation; they simply dug down through the mud and sand to the solid bed-rock which the Creator had laid there thousands of years before. It is a wretched mistake to suppose that you need to construct a foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." Your own purity will no more answer for a solid base than would a cart-load of bricks as the substratum of that stupendous bridge (Cuyler).

2. Over the triple door-ways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend, "All that which pleases is but for a moment." Over the other is sculptured a cross, and there are the words, "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription, "That only is important which is eternal." If we realize the latter, we will not live for the passing pageants of the hour (Christian Age).

In a recent article on Coffee and Cocoa, the eminent German chemist, Professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of Cocoa by such chemical means is entirely objectionable. . . . Cocoa treated with potash or ammonia would be entirely unsuitable but for the supplementary addition of artificial flavors by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious Breakfast Cocoa made by WALTER BAKER & CO., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavors are used in it.

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West Dennis, Mass.

RANDOM REMARKS ABOUT CLASS-MEETING.

Wayne Whipple.

III.

"He who by the plough would thrive
His Himself must either hold or drive."

HEARING the Sunday sermon is not the "whole duty of man," woman or child in the Methodist Episcopal Church. Probably not one of our millions of members really thinks it is; yet about one-half of them act as if they considered this one weekly service the whole service of God. The trouble is, we don't think. How much of our religion is the result of absence of thinking! Are you serving God by default? The preaching service is the preacher's service, not yours. If you paid your pastor's entire salary he could not do a single religious duty in your stead. You cannot hire your Christian work done out of the house. There is no laundry where you can send your soul to be cleaned. The "washing of regeneration" must be done at home, and you have to be there while it is doing.

If your service is a formal habit — a medley of ignorance, indifference and selfishness — you are sure of plenty of company. You are drifting with the crowd (He who said "judge not" said also, "by their fruits ye shall know them"). We Americans carry our belief in majorities too far. In the kingdom of heaven the majority doesn't rule. The crowd can't save you. Excuses don't pass current there. They will be rejected in the day of judgment, for they are counterfeit. In the spiritual realm there is a single standard of currency — Love, coined into golden deeds, through the mint of self-sacrifice.

If you are in doubt as to your standing in this kingdom, give yourself the benefit of that doubt by attending class-meeting. There you can easily get your bearings. The class-room is the pilot-house of the old ship "Zion." We are told nowadays that we have so many more meetings and societies than our fathers and mothers had that we don't need the class-meeting as they did. But we need it more because of all these later departments and attachments. The missionary life-boat, the "social" saloon, the Epworth League deck, cannot take the place of the pilot-house. They add to the necessity and importance of it. The class-meeting is unique. Nothing else can be substituted for it.

Our Sunday preaching service is not intended to meet all the personal needs of our membership. There is nothing in it for which the people are really responsible. You who go to hear only the music or the minister are in danger of becoming "hearers only, deceiving your own selves." It is true that this service gives exercise to your ears. Ear service is good, so far as it goes,

but the ear cannot take the place of the mouth, the hands, the feet, the heart. All these members of the Christian body are exercised, developed and trained in class-meeting. If every member were an ear, "where was the body?"

Malden, Mass.

MEETING OF THE COLLEGE PRESIDENTS OF THE METHODIST EPISCOPAL CHURCH.

THE fourth annual meeting of the College Association of the Methodist Episcopal Church was held in Greenacres, Indiana, seat of De Pauw University, Nov. 21-22, President Flake, of Albion College, Michigan, in the chair. The following were present: Presidents Flake of Albion, Reed of Dickinson, Bashford of Ohio Wesleyan, Crook of Nebraska Wesleyan, Evans of Hedding, Plants of Lawrence University, Hancher of Black Hills, Cooke of the U. S. Grant University, Wilder of the Illinois Wesleyan, Merin of Baker University, McDowell of the University of Denver, King of Cornell, Iowa, Martin of Moore's Hill, Brown of Simpson, Stafford of the Iowa Wesleyan University, John of De Pauw, Dean French of Syracuse, Dr. Chas. H. Payne representing the Board of Education, and the venerable Bishop Bowman, formerly president, and now chancellor, of De Pauw. Letters, regretting unavoidable absence, were received from Presidents Rogers of Northwestern University, Warren of Boston University, Goucher of the Woman's College, Marsh of Mount Union, Raymond of Wesleyan, Bissell of the Upper Iowa University, and Stubbs now of the State University of Nevada.

During the progress of the meeting papers bearing upon important matters connected with college life and discipline were read, followed by much of lively and interesting discussion. Prominent among these topics were "The Question of the Enlargement of the Powers of the University Senate" — an organization created by the action of the last General Conference, and which, apparently, is destined to exercise an influence upon the educational work of the church at once vast and beneficial; and "The Nature and Extent of College Discipline," ever a burning question among men who have to do with school and college life. "The Place of English in the College Course," and "An Inquiry into the Relative Merits of the Harvard Elective and Johns Hopkins Group Systems of Arrangements of College Studies," also elicited practical and earnest consideration, the general opinion being that the system sometimes described as the Yale system, common to the majority of the leading colleges of the country, is the one best adapted to educational work in this country, combining, as it does, the salient features of both the Harvard and Johns Hopkins plans.

The University Senate is likely to have its functions greatly extended if the educators present shall be allowed to have voice and vote, or adequate representation, in the next General Conference. Through it, already, in conjunction with the efficient services of Dr. Payne, secretary of the Board of Education, much has been done looking to the increased efficiency of the schools and colleges of the church, and at no distant day not a baccalaureate degree will be conferred by any institution of Methodism which shall not in dignity and significance commend both itself and the recipient thereof to the approval of educated men.

Heretofore, local prejudices, ignorance of the progress of the age in educational matters on the part of founders and patrons of institutions of learning, together with the notion that the curricula must be lowered in order to secure students, have combined to retard the colleges of the church and to relegate them, in some instances, to inferior positions when compared with surrounding institutions. It was, therefore, extremely interesting to note the enthusiastic determination of the presidents to do all in their power to bring every college of the church to a grade of requirement and of work equal to that prevailing among the most advanced colleges and universities, whether East or West.

Among the pleasant features of the gathering was the presence of the beloved Bishop Bowman. Equally delightful was the generous hospitality of Dr. John, the energetic and highly successful president of De Pauw University, and also of his associates of the various faculties.

The reception tendered the visiting officials in the spacious parlors of the Woman's Building was largely attended by the excellent people of the town and by many of the ladies and gentlemen of the University. The crowning event of all, however, was the magnificent meeting held in Meharry Hall, at noon of Thursday, attended by all the college officers present, the faculties of the University, and some eight hundred students. Devotional service was conducted by President Flake of Albion, followed by the delightful rendering of several musical selections by the superb Glee Clubs of the University. President John introduced, in a happy way, Presidents McDowell, Bashford, Reed, and Dr. Payne, as the speakers of the occasion, and for an hour the old hall rang with the applause elicited by their words of wit, wisdom and counsel.

The following were elected as officers of the Association for the ensuing year: President, Dr. John, of De Pauw University; vice-president, Dr. Henry Wade Rogers, of Northwestern University; secretary and treasurer, Dr. Reed, of

Dickinson. The next meeting of the Association will be held in Delaware, Ohio, seat of Ohio Wesleyan University.

At 12 M. of Thursday the Association adjourned, the members generally expressing the conviction that the Greenacres meeting had been one of the most profitable and pleasing in the history of the organization. A full report of the proceedings will soon be published.

GEORGE EDWARD REED, Sec'y.

Dickinson College, Carlisle, Pa.

THE LIQUOR BUSINESS.

H. K. Baker.

THE saloon problem has not been solved. It is a difficult one to solve. The license system has been tried for hundreds of years, but has not succeeded in checking intemperance. Limiting the number of licenses has had little effect. The drinking man knows where to find his liquor, be the saloons many or few. High license fails for the same reason, besides buying its own continuance by the revenue it affords. Local option is good as far as it goes, and is the best substitute yet found for general prohibition. But it costs time, money and effort to secure it, and the thirsty can resort to the next town for supplies. Prohibition, like total abstinence in its sphere, is the safe and effectual remedy for the traffic in intoxicants. But it requires to be enforced. What restrictive statute does not? In many States public opinion has not yet been educated up to prohibition.

Some good people favor the Gothenburg system — the government selling the liquor by its officers or agents. In Sweden and Norway it may have a measure of success. The people there are accustomed to a more paternal government than we have. The government control is more complete in local matters than here. Probably their officers are held to a more strict and direct accountability than with us. In New England there is more individual independence. Men like to manage their own affairs. They are jealous of special privileges. Officers are lax in enforcing laws unless spurred to it by the pressure of popular opinion. Local opinion would usually be against the government agency.

In Maine, city and town agents, under the prohibitory law, were appointed to sell liquors for certain purposes. The result has been that wherever such agencies were found, there were gross abuses. Officers could not and did not keep them within the restrictions imposed. Many agencies have been abolished; others sell recklessly. What would save the Gothenburg agencies from the same results in New England? There would either be continual warfare or hopeless laxity.

The Gothenburg system is only a new species of license system. Pierpont describes it: —

"For so much gold we license thee,
So say our laws, 'a draught to sell
That bows the strong, enslaves the free,
And opens wide the gates of hell;
For 'public good' requires that some
Should live, since many die by rum.
O Holy God! let light divine
Break forth more broadly from above,
Till we conform our wills to Thine,
The perfect law of truth and love;
For truth and love alone can save
Thy children from a hopeless grave."

Hallowell, Me.

One act may be more sinful than another act. But one sin cannot be more sinful than another sin, because, since sin is sin, there can be nothing right about it. You may cross the line that divides right from wrong many times in one course of action; but the dividing line has neither breadth nor thickness, and every time you step over the line you are no longer on the other side of it. — Selected.



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Raised from infancy to healthy, happy childhood, upon the only perfect substitute for mother's milk — MELLIN'S FOOD. This food contains all the nutritive properties of breast milk, without any of the injurious farinaceous substances found in many other infants' foods.

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will make the weakest infant happy, robust and vigorous.

Our Book for the instruction of mothers, "The Care and Feeding of Infants," will be mailed free to any address, upon request.

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Gives Relief at once for Cold in Head. Apply into the Nostrils. —It is Quickly Absorbed. Sold by Druggists or by mail, ELY BROS., 66 Warren St., N. Y.

THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs, Hoarseness or Irritation of the Throat caused by cold.

Give the Farmer Facts.

The average planter has but little use for finely spun theory, whether it pertains to the relation of his condition to politics or whether it deals with the best ways and means of growing the best crops. What he wants is Facts. No one has realized this more than the great seed firm of D. M. Ferry & Co., Detroit, Mich., who for forty years have been studying the wants and conditions of planters, large and small, and as a result have created the largest seed business in the whole world. An illustration of the value of this method is found in Ferry's Seed Annual, in which there is nothing but facts. The book is sent free to every one who asks for it. A postal card with your name and address sent the firm will bring it to you.

Church Register.

HERALD CALENDAR.

Aroostook Min. Assn., at Houlton,	Jan. 14-15
Norwich Min. Assn., at East Main Street,	Jan. 14-15
Norwich, Conn.,	Feb. 14, 15
Prov. Dis. Min. Assn., at Tabernacle Church,	Feb. 14, 15
CONFERENCE.	PLACE.
New England, Salem, Mass.,	April 3, Merrill.
N. E. Southern, Providence, R. I.,	" 3, Walden.
New York, Kingston, N. Y.,	" 3, Newmans.
New York East, Stamford, Conn.,	" 3, Warren.
New Hampshire, Concord, N. H.,	" 19, Merrill.
Vermont, Waterbury, Vt.,	" 16, Foss.
Northern N. Y., Herkimer, N. Y.,	" 10, Mallin.
Troy, Saratoga Spgs., N. Y.,	" 17, Walden.
Maine, Saco, Me.,	May 1, Bowman.
East Maine, Bucksport, Me.,	" 9, Bowman.

Money Letters from Dec. 24, 1894, to Jan. 7.

E. V. Allen, F. T. Allen, E. S. Butler, Mrs. W. S. Bullen, H. B. Baker, Mrs. A. Bailey, Mrs. A. R. Bullard, S. D. Brown, J. A. Brownell, G. F. Blackmer, L. E. Bixby, G. W. Brown, Mrs. E. F. Collins, O. A. Curtis, A. L. Clough, Chester Case, E. V. Carr, Mrs. N. M. Coolidge, C. M. Cushman, William J. Danielson, D. W. Dayton, Wm. Deering, H. I. Dodge, Mrs. B. N. Emerson, F. H. Ellis, Lizzie M. Elmer, L. Fish, G. O. W. Fuller, H. H. Fish, Mrs. E. French, Wm. H. Guild & Co., Mrs. A. B. Goodwin, C. J. Gammon, William Gordon, Mrs. M. A. Head, Thomas Haworth, O. T. Hatch, W. S. Jagger, O. E. Johnson, C. P. Kimball, Miss M. Kidder, James Kennedy, T. P. Lane, M. L. Mitchell, W. H. Meeker, Mrs. S. May, E. E. McCammon, J. H. Newland, H. P. Neal, W. Polhamus, Mrs. E. B. Prentice, Mrs. D. W. Pryor, J. D. Pickles, Proctor & Collier Co., A. C. Bailey, A. B. Sprout, Theo. Stevens, C. E. Springer, Mrs. S. Schofield, W. W. Smith, Mrs. G. E. Smith, Mrs. A. M. Smith, Mrs. L. S. Sylvester, C. E. Spaulding, E. W. Sharpe, Geo. F. Seigel, S. M. Small, I. Simmons, Mrs. I. Smith, Mrs. L. Taylor, H. G. Weeks, Mrs. F. E. Walker, F. E. Whitman, Mrs. C. Whittemore, G. G. Winslow, Allice G. Arnold, H. M. Ash, Franklin Ames, J. W. Adams, J. S. Allen, G. W. Anderson, H. G. Butler, H. C. Bass, J. S. Bartholomew, Mrs. M. V. Ball, H. M. H. Brown, A. B. Baker, G. M. Bailey, A. Brown, Mrs. H. Bessey, George H. Blake, R. E. Bunnell, L. M. Bixby, C. W. Bennett, William Briggs, J. E. Bowen, M. E. Brickett, J. H. Buckley, Annie H. Baker, R. L. Bruce, S. P. Coffin, M. E. Cady, W. W. Charleston, Miss M. A. Crocker, Mrs. R. Crockett, Mrs. M. A. Clark, W. W. Case, Mrs. O. Carleton, J. A. Chase, E. E. Cleveland, Mrs. C. Collins, N. G. Cheney, J. F. Cooper, C. O. Dunning, W. R. Davenport, Mrs. L. Danmore, J. E. Duxbury, D. Dorchester, Jr., J. M. Dougherty, Geo. S. Eaton, John Eadie, G. F. Earle, F. J. Follansbee, O. H. Fernald, G. W. Farmer, Mrs. C. Gammons, Mrs. B. P. Gilman, Mrs. M. E. Goss, S. H. Hagar, Thos. Howarth, J. H. Hillman, J. Hartler, W. H. Hutchins, W. T. Hill, Mrs. L. B. Hanson, A. Hobbs, S. E. Howe, Mrs. M. S. Hobson, Sarah L. Henry, E. B. Hasset, E. P. Herrick, A. F. Ingram, H. A. Jones, Mrs. H. B. Johnson, Mrs. L. H. King, E. L. King, T. P. Lane, Mrs. E. S. Leighton, A. A. Lewis, Lord & Thomas, W. A. Lettich, G. A. Locklin, M. I. Mowry, W. H. Moore, G. A. Metcalf, W. H. Maffitt, L. L. Moore, J. H. Mansfield, George Mathews, Wm. McKinley, Mrs. M. Marston, J. H. Newland, A. R. Nelson, Mrs. S. Otis, E. S. Prince, R. C. Pingree, Mrs. O. E. Peck, H. A. Poole, Mrs. H. A. Parsons, William Price, J. W. Presby, Prince & Sons, Elwin Packard, J. A. Ripley, E. M. Robinson, Mrs. L. T. Ransom, Mrs. T. P. Richardson, H. B. Robie, H. H. Roys, F. W. Riggs, H. P. Sullivan, Mrs. F. Smith, Mrs. O. C. Steyer, Wm. Straw, Wm. Schmidt, L. A. Smith, C. M. Stone, C. A. Southard, G. A. Sisson, Owen Stead, Bertha I. Tatro, E. O. Vail, Orrin Wilson, H. W. Worthing, S. J. White, Harriet Whitney, N. T. Whitaker, G. D. Woods, W. H. Whitsey, Mrs. L. S. Winch, J. H. Whitney, I. H. W. Wharf.

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A TYPICAL NUTRITIVE STIMULANT.

This delicious alimentary tonic contains chemically pure Peptone, which is easily taken and assimilated when no other solid or liquid food will remain on the stomach.

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Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WISLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

QUARTERLY MEETINGS.

BOSTON SOUTH DISTRICT - FOURTH QUARTER.

JAN.	JAN.
3, Westboro'.	23, Upton.
17, Mattapan.	25, Norwood.
18, Dorchester St., S. Boston.	27, a m, Bethany Ch.
20, a m, Plainville.	27, p m, Revere St.
20, eve, Walpole.	27, eve, Eggleston Square.
21, City Point.	28, South Walpole.
22, Wollaston.	28, Malden, Swedish.
	31, Dorchester Church.

FEB.	FEB.
1, Atlantic.	14, Bromfield St.
3, a m, Allston.	15, Cherry Valley.
3, p m, Italian Church.	17, a m, Brookline.
3, eve, West Quincy.	17, p m, Ja. P. St. Andrews.
4, Hyde Park.	18, Leicester.
4, Dedham.	20, Milford.
6, W. Roxbury.	21, Houghton.
7, Franklin.	22, Oxford.
8, South Walpole.	24, a m, Hopkinton.
10, a m, Stanton Avenue.	24, p m, Southville.
10, eve, Jamaica Plain.	24, eve, Morgan Chapel.
11, North End Mission.	26, Whitinsville.
12, Lowell, Swedish.	26, East Douglas.
13, Parkman St.	27, Webster.
	28, W. Medway.

MARCH.	MARCH.
1, Lake View.	15, Webster Square.
3, a m, Quinsigamond.	17, a m, Watrop St.
3, p m, North Grafton.	17, eve, St. Paul's, Swedish.
3, eve, Thomas St.	19, Rockport, Swedish.
4, Uxbridge.	20, .
4, Coral St.	21, Highland Ch.
6, Shrewsbury.	22, Lowell, Swedish.
7, Laurel St.	24, a m, People's Temple.
8, Gardner.	24, p m, E. Boston, Swedish.
10, a m, Highlandville.	24, eve, Boston, Swedish.
10, eve, St. John's.	25, Baker Memorial.
11, Millbury.	26, Appleton Church.
13, Trinity.	27, Tremont St.
13, Park Ave.	28, Lynn, Swedish.
14, Grace Church.	30, a m, Temple St.

Brethren, please make special effort to raise as much for the Parent Missionary Society as last year, and, if possible, more. A few churches already report an increase over last year. Don't fail to take all the collections. Miss Fannie J. Sparkes is being called to speak on Missions. Pastors cannot do better than to secure her services. Address her at Emerson College, corner Berkeley and Tremont Sts., Boston, Mass. Please have full reports in writing of pastors, class-leaders and committees. Remind the trustees that their annual report will be called for.

J. H. MANFRED, P. E.

PORTLAND DISTRICT - FOURTH QUARTER.

JAN.	JAN.
Kear Falls, 5, eve, 8, a m.	Gorham No., 13, eve, 26, eve.
Cornish, 6, p m.	Buxton, 13, eve, 26, a m.
Newfield, 13, eve, 13, a m.	Standish, 20, p m.
Shapleigh, 13, p m.	Alfred, 23, eve, 27, a m.
	Sanford, 27, p m.

FEB.	FEB.
Holla, 1, eve, 8, a m.	Old Orchard, 14, eve, 17, a m.
Goodwin's Mills, 1, eve, 4, eve.	Saco Ferry, 17, p m.
West Kennebunk, 7, eve.	Kittery, First Church, 21, a m.
Kennebunk, 8, eve.	York, 24, eve, 25, eve.
" 16, p m, G. I. Lowe.	Ogunquit, 24, a m.
K'bank't, 1, eve, 18, a m.	Maryland Ridge, 27, a m.
Cape Porpoise, 18, p m.	South Eliot, 28, a m.

MARCH.	MARCH.
Eliot, 2, p m, 8, a m.	Bowery St., 17, eve, 18, eve.
South Eliot, 4, p m.	South Portland, 18, eve.
Kittery, 1, eve, 2, eve.	Gorham, School St., 23, eve, 24, a m.
Berwick, 1, eve, 18, eve.	Westbrook, 24, eve, 25, eve.
S. Berwick, 5, eve, 18, a m.	West Scarborough, 27, eve.
Fine St., 18, eve, 17, a m.	West End, 25, eve, 21, eve.
Knightville, 18, eve, 17, p m.	West End, 25, eve, 21, eve.
Piscataway, 25, eve, 21, a m and p m.	

APRIL.	APRIL.
Chestnut St., 1, eve.	Peak's Island, 18, eve, 14.
Congress St., 1, eve.	Hiddeford, 18, eve.
Woodfords, 7, a m, 4, eve.	Saco, 21, a m, 25, eve.
E. Deering, 7, p m and eve.	South Portland, 21, eve.
	Biddeford Pool, 22, eve.

* Quarterly Conference.

Inspired by the love of Him in whose service we are, each worker will do his best for the salvation of souls, for the upbuilding of the church, and in the gathering of the offerings by means of which we fulfill the commission to preach the Gospel to every creature. The benevolences need the best presentation of information and motive, and thorough work in details. We will expect full reports, and the business to be a means of grace. With love and daily prayers for all the workers.

G. E. PALMER.

(Rockland District appointments next week.)

CONCORD DISTRICT - FOURTH QUARTER.

DECEMBER.	DECEMBER.
Chichester, 20 a m.	
JAN.	JAN.
Tilton, 4, eve, 8 a m.	Concord, First Ch., 18, eve.
East Tilton, 6 p m.	Lakeport, 19, eve, 20 a m.
Lacota, 8, eve.	Gilford, 20, eve.
Olmsteadtown, 7, eve.	W. Th'at'n & Ellsworth, 23, eve.
Franklin Falls, 13, eve, 13 a m.	Moultonboro, 20, eve, 27 a m.
Bristol, 13 p m.	South Tamworth, 27, eve.
Concord, B M Ch., 14, eve.	Centre Sandwich, 28, eve.
FEB.	FEB.
Jefferson, 1, eve.	Lisbon, 11, eve.
Milan, 2, eve, 3 a m.	Lyman, 13, p m.
W. Milan, 3 p m.	Whitfield, 15, eve.
Stark, 3, eve.	E. Columbia, 16, eve, 17 a m.
Stratford, 4 p m.	E. Colebrook, 17 p m.
Groveton, 4, eve.	Colebrook, 17, eve.
L'roet's & Grange VII, 5, eve.	Bethlehem, 23, eve.
Bloomfield, 5, eve, 18 a m.	Woodsville, 23, eve, 24 a m.
Canaan, 10 p m.	No. Haverhill, 24, eve.
Londaff, 11 p m.	Swater & Benton, 25, eve.
MARCH.	MARCH.
Haverhill, 2, eve, 3 a m.	Litchfield, 11, eve.
Piermont, 3 p m.	Hancock, 18, eve, 17 a m.
Rumney, 4 p m.	Pennock, 18, eve.
Plymouth, 4, eve.	Monroe, 20, eve, 24 p m.
N. Haverhill, 9, eve, 10 a m.	No. Monroe, 23 p m, 24 a m.
Warren, 10 p m.	Waire, 25 p m.
	How, 31 a m.

Things desirable: Full conferences, reports written, nominations ready, apportionments secured, many souls saved.

S. C. KENNEL, P. E.

Marriages.

KIMBALL - BEVERAGE - In the M. E. Church of Camden, Me., Dec. 24, by Rev. J. L. Hoyle, John W. Kimball, of Hope, and Edith A. Beverage, of G. GROVER - STILLING - In Berwick, Me., Dec. 24, by Rev. F. Grover, Will H. Grover and Mabel L. Stillings, both of B. FINNEY - HAINES - In Gorham, Me., Dec. 23, at the North St. parsonage, by Rev. E. W. Kenison, Samuel W. Finney and Mrs. Haines, both of G.

BINK - CURRIE - At the residence of Hon. Luther Currie, Averill Park, N. Y., Nov. 29, by Rev. Robert H. Washburne, Abram Peter Bink, of Central Nassau, N. Y., and Alice Currie, of A. F.

FINKLE - VINES - At the Methodist parsonage, Sand Lake, N. Y., Nov. 24, by Rev. Robert H. Washburne, Thos. Newell Finkle, of Green Island, N. Y., and Stella Sophia Vines, of S. L.

LANIER MEMORIAL DAY. - All Chautauquans are requested to observe Feb. 3 as the Lanier Memorial day, in honor of Sidney Lanier, the eminent and brilliant Southern poet, who was born Feb. 3, 1864, and after whom the Chautauque class of 1884 is called. A delightful program for Memorial day may be prepared from his own writings.

JOHN H. VINCENT.

NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION at Middleboro, Feb. 18 and 19, beginning at 2 p. m. the 18th. Sermons by J. H. Blake and E. F. Jones. READINGS: Immoral Characters in Fiction, R. Porey; Christ's Attitude toward the Old Testament, A. J. Coultas; Review of Sunday's "Inspiration," C. A. Stenhouse; The Annuity Plan for Superannuates, C. H. Ewer.

B. F. SIMON, for the Com.

NOTICE. - Ladies' Aid and missionary treasures, W. C. T. Union, and other philanthropic societies are replenished by the "Flag Festival." Send for information to Mrs. Mary B. Ingham, 28 Franklin Ave., Cleveland, Ohio.

NOTICE. - The January session of the Brocton and Vicinity Methodist Preachers' Meeting will be held in South St. Church, Campbell, Monday, Jan. 7, at 10 a. m. Rev. Horace Ogden, of Rockland, will present a paper on "The Essential Conditions of Reform."

J. M. GRISWOLD, Sec.

LEWISTON DISTRICT MINISTERIAL ASSOCIATION at Lisbon, Feb. 6-8.

PROGRAM.

Sermons: Monday evening, H. L. Nichols; Tuesday evening, W. E. Dukeshire.

ESSAYS AND DISCUSSIONS (Three Districts or Two for the Maine Conference): J. H. Roberts and Geo. C. Andrews; The Graded Sunday-school, S. T. Westhafer, T. Whitcomb, F. W. Sadler; Organic Union of the Evangelical Denominations of Maine, President Hyde, Dr. Dunn, Dr. Summerbell, and E. T. Adams; Church Entertainments - What? Where? How? Thomas F. Jones, W. P. Merrill, C. F. Potter, D. F. Paulsen; The Fall - How Should it be Interpreted? T. W. Chapman, A. C. Trafton, Wm. Brady; Propaganda Inspiration, S. S. Stackpole, D. D.; A Conference Evangelist, C. H. Springer, J. H. Trask, G. D. Holmes, H. A. Pease; How can the Missionary Appropriation to the Maine Conference Best be Spent? J. A. Corey, S. F. Pickett, C. Parlaton, Henry Crockett; How to Evangelize a Rural District, A. N. Bryant, R. A. Nich, O. H. Jones, A. S. Staples, W. H. Goveall; How may Our Associations Best be Utilized for the Benefit of Preachers and People? George B. Hamsford, George W. Barber, W. F. Marshall, M. E. Mabry; What is a Preacher's Duty toward Ministerial Associations? M. H. Greenhaigh, W. H. Congdon, W. H. Bouda.

N. B. - That each may have equal opportunity to attend the Association, it is proposed that traveling expenses shall be divided pro rata among the brethren.

T. P. JONES, for the Com.

RENTERS OF SAFE DEPOSIT BOXES

Will consult their own interest by examining the vaults and accommodations which are offered by the

SECURITY SAFE DEPOSIT COMPANY, Equitable Building, Boston.

New Vaults, Coupon Rooms, Reading and Toilet Rooms all on the street level.

This company has, in order to afford greater security to its boxholders, demolished their old vault and substituted a new vault more than twice as large as the old one, situated on a level with the street, combining in its construction every improvement which modern science and inventive genius have been able to devise for the protection of treasure.

Extensive coupon rooms, a reading room and toilet rooms are also on the street level. A luxuriously furnished department has been prepared for the use of ladies who rent safe deposit boxes.

FINE TABLES.



The very first question that a score of persons will ask in relation to this table is its size. They will echo the sentiments of the small boy: -

How big was Alexander, pa,
That people called him great?

Let us begin, then, by saying that it is not to this one table that we direct special attention. For it is but one of over seventy new patterns, all of which are now on exhibition on our main floor. It is to be a Carnival of Tables, lasting at least ten days.

A fine table is not to be found whenever wanted. Not one table in fifty is worthy to be called "fine." It must have a beautiful design; its height for its specific use must be exact to a half inch; its width should be in fixed proportion to its length; the legs must not obtrude, yet extreme rigidity is an essential. Every detail must be right.

We can assure our customers on one point in advance - they will find this as complete and artistic a collection of Tables as we have ever announced.

PAINE'S FURNITURE CO.

48 CANAL ST., - - BOSTON

USE "DURKEE'S SALAD DRESSING"

Our Book Table.

The Manxman. A Novel. By Hall Caine. New York: D. Appleton & Company. Price, \$1.50.

"The Manxman" is one of the remarkable books of the past year. "Tribby" stands at the head of the sale-list, but this novel by Mr. Caine reaches well up toward it. If people buy what they like, they evidently like "The Manxman." That "Marcella," "Tribby" and "The Manxman" have sold so largely during the first months of their issue, affords good evidence of an elevated and catholic taste in a large number of readers. Fifty years ago the flashy story held the lead in the market; there were then, as now, appreciative and judicious readers, but the class was not large enough to command in the sale. The novel-reading public has learned something in a half-century; it has come to know a good story when it sees it. In America, the six-penny novel will never again be able to outrun pieces of fiction with solid merit. The best readers have learned to distinguish between the old gold of genius and the glittering tinsel of sensation. From the vast accumulations of chaff and straw they have winnowed the valuable grain found in works like the volume under consideration.

In "The Manxman" the author addresses average human nature—the human nature of the vast majority of the race. His characters are broadly representative; the ideal men and women he mounts on paper set forth the real qualities found in wide ranges of persons bound up in society. In many instances Dickens treats exceptional phases of life; his representations are true to those who know the conditions he describes, but unreal to persons outside the range. But while he dealt with exceptional cases, he also made wide and interesting excursions into the world of the majority, the everyday world. It is the prerogative of genius to give freshness and interest to the common and familiar. We have seen it often, but genius enables us to see it with new eyes and to discover beauties or marvels where we had never dreamed that either existed. The material of Mr. Caine's story is all commonplace. He has no marvelous accompaniment, no stage thunder, to heighten the interest of his tale; he creates an intense interest in the characters and scenes with which he deals in the natural unfolding of the story. Whatever comes into his pages comes in legitimately because it belongs there; and the account would not be complete without it.

The background of his picture is found in the little Isle of Man—a mere rock, jutting to the surface in the sea between England and Ireland, with a length of thirty-three and a breadth of about a dozen miles in the widest part. Here was early established a Celtic kingdom of fishermen. The towns are still mere fishing villages, in which the men mend their nets and from which they go forth to Kinsale and other places to secure their stock of fish. Though of the same blood as the people on the Irish coast, they have been so long separated from their kindred that they have come to have peculiar tastes, customs and laws. "The Manxman" faithfully represents the ideas and type of civilization prevailing in the island. Mr. Caine has been a faithful student of the land and people. The Manx genius stands out in all his characters. His allusions and the atmosphere and coloring of his story show him to be familiar with the details of social and historic life in the island. In this little out-of-the-way place the author found materials for one of the greatest stories of the period.

About the plot of "The Manxman" are simplicity, unity and variety. The root of the story is found in the old iron Deemster, with whose character and reign the author begins. From this simple and unpretentious beginning, the plot is unfolded in order and in the easiest and most natural way, down through the children and grandchildren who have parts to play in the story. The movement, though rapid, and as we would say inevitable, abounds in surprises at once natural and remarkable. This element of surprise lends a perpetual charm to the reading. The presentation is kaleidoscopic. At brief stages the instrument is turned, bringing up the same characters indeed, but changed in form and color. After a turn or two, the reader naturally supposes the wealth of beauty to be exhausted, but there really seems to be no end to the new aspect of things. In closing his story the author has, in fact, only begun to expose the wealth of his material. The sense of reserve power in his genius is felt at every page.

The dramatic persons of the story stand out in relief. Each is distinct from the others. Philip Christian, the grandson of the old Deemster, Peter Quilliam, and Kate O'Keefe are the leading characters. Philip and Kate, the hero and heroine of the story, are painted with great vividness and power. They impress you; you can never forget them. You hear their conversation long after you have closed the book. The minor characters also possess remarkable distinctness and individuality. Old Cesar O'Keefe, a mixed character, local preacher among the Primitive Methodists and hotel-keeper, half craved and half fanatic, positive and obstinate in his Celtic ardor; Grannie and Auntie Nan, both good souls; Parson Quilgin, a patriarchal priest in the English Church; Black Tom, an old reprobate, and Ross Christian, a new one, all stand out distinctly upon the canvas. The merest touch of the author's pencil lends to them vitality and movement.

But the crowning merit of the story is ethical. The power and insight of the author are seen in his dealing with guilt. The trail of the serpent

runs through the book. Sin is found at the very core of the plot and is never lost sight of in any part of the narrative; but sin is never clothed with the attractions of virtue. Satan, who has got into this new paradise, is set forth as a deceiver or as grand inquisitor. Pete, a sort of pawn in the play, was base-born, and Philip and Kate start under the burden of a double sin. Kate finally married the man she did not love, because Philip had abandoned her in his ambition to become Deemster and Governor of the island. He reached the goal of his ambition, but was never so unhappy as when he had attained the best the world could give. The prize became a live coal in his hand which he hastened to drop. The world knew not his sin, but conscience scourged and goaded him, so that he could find no rest until he abandoned what had cost him so dearly. The record is a very remarkable one, bringing out the pleas and subtleties of guilt and evincing great familiarity with the workings of human nature under temptation and after the act of sin.

In its ethical features "The Manxman" suggests comparison with "The Scarlet Letter." In both books there is the persistent and oppressive pursuit of the sinner. In both the hidden paths of guilt are searched out and the thunders of the judgment are heard on the distant horizon long before the storm breaks in violence upon the participants in crime. In both we hear the doom of sin and witness the crushing power of guilt. But the two authors differ in the subjects chosen and in the mode of treatment. Hawthorne deals with exceptional phases of human nature, while Caine strikes the grand average. Puritanism itself, in its earlier stages especially, was exceptional; it was religion for but one side of man. It endeavored to compact religion into an article of faith. "The Scarlet Letter" portrays but one phase of Puritanism. The Rev. Arthur Dimmesdale was possible only in Puritan New England, while Philip Christian is possible in either New or Old England and in the nineteenth as in the seventeenth century. These authors differ in another particular: While both steadily follow the trail of guilt, there are in Caine's record rifts in the cloud, lighting up the course and affording some hope for the future. In "The Scarlet Letter" the cloud shuts in once for all—the reader is oppressed by the gloom; while "The Manxman" enlists our sympathies and encourages us to look for a better day. The day is slow in coming and the story closes in the faint dawn, leaving one with the feeling that something more is to be added.

On the whole, "The Manxman" is one of the strong stories, told with consummate literary art and in a style at once simple and vigorous. The hand of a master is evident on every page. The striking passages are fewer than in "The Scarlet Letter," but the evenness of the thread is marvelous. There is not a dull page, and hardly one where the author attempts to concentrate the interest of a chapter into a paragraph. In view of all these facts, we think we are not mistaken in regarding this book as a permanent factor in the world of English fiction. Men read it today; a smaller number will read it tomorrow. The author deals with permanent forces in human nature, and according to the laws of art. The book is an anatomy of guilt, the inevitable result of which the author shows to be remorse, suffering and ruin.

History for Ready Reference from the Best Historians, Biographers and Specialists, in their Own Words. By J. S. Larned. With Numerous Historical Maps from Original Studies and Drawings, by Alan O. Reiley. In Five Volumes. Vol. IV.—Nicea to Tunis. The C. A. Nichols Company: Springfield, Mass.

Of this monumental work we have already spoken favorable words, and on the issue of the fourth volume take occasion to renew our expression of favor. This fourth volume seems to be in every way worthy of those which have gone before. The range of important subjects is large, and the subjects have been presented in the very words of the leading historians and specialists. To the historical student these volumes must be a valuable acquisition, giving him ready access to the best results of historic study. The less interesting parts of the world receive brief treatment, while larger space is given to the great states and institutions.

Among the important subjects embraced in this volume are Rome, the Papacy, Russia, Poland, Persia, Prussia, Scotland, and the Scandinavian countries, as also Slavery, Socialism, the Printing Press, and the Post Office. To the history of Rome the author devotes 89 double-column pages. The subject is large and the fruits of the best study of its details are given in the language of experts. The Papacy fills 61 pages. The history, as in other instances, is broken into natural periods, and, after summary headlines, is given in the words of the most approved historians. Where differences of opinion exist as to facts, the version of each side is given by the best authorities. For instance, on the Reformation all the leading authorities are quoted on both sides—Alzog and Archbishop Spaulding as well as Schaff, Milman and Neander. With the views of each side before him, the reader can judge for himself which has the truth. Under this double light the author traces the thread of papal history from the first dawn to near the close of the nineteenth century. It is one of the most remarkable records ever made by a human organization. To Russia the author devotes 51 pages, while he gives 19 to Slavery, ancient and modern, and about the same space to Socialism. The Printing Press receives handsome treatment, as also the Post Office.

As we have said before, the plan of the book is excellent. The natural outline and divisions of the subject are given, and then we are furnished

with the best that has been written on it by various authors. The information the ordinary student would desire is made easily accessible. A large number of readers will welcome these volumes.

New Streams in Old Channels. Selected from the Writings of Lyman Abbott, D. D. Edited by Mary Storms Haynes. Boston: D. Lothrop Publishing Company. Price, \$1.

With both his tongue and pen Lyman Abbott is incisive and inspiring. He fills admirably the pulpit vacated by Henry Ward Beecher, and enunciates with distinctness and boldness the new theology. His writings found in books and the periodical press are brilliant and inspiring. In the old channels flow new streams of precious thought. These classified selections contain his best thoughts on a great variety of subjects, and will be read with interest by all who love fresh thinking and writing.

Magazines.

The Nineteenth Century for December contains fifteen articles, several of them timely, all valuable. L. A. A. Jones opens with an article on "Lord Rosebery's Enterprise against the House of Lords." Sidney Low follows in a kindred article, "If the House of Commons were Abolished?" Prof. Max Müller tells "Why I am Not an Agnostic." The Duke of Argyll pits the philosophy of Bacon against that of Huxley. These are all up to time, fresh and able in the treatment of the several subjects in hand. There are others equally able, which might have been treated yesterday as well as today, such as "Music in Japan," "The Sources of Electric Energy in Coal and Peat," "Decay in Bookselling," "How to Multiply Small Holdings," etc. This monthly always abounds in valuable articles. (Leonard Scott Publication Co.: New York.)

The Westminster Review for December opens with an article on "Financial Facilities," by Robert Ewen. This is followed by "Religion and Popular Literature;" "The Art of Governing;" "The Enthusiast;" "The London School Board;" "The Ethical Tendencies of Matthew Arnold's Poetry;" "The Truth about Female Suffrage in New Zealand;" "Cultured Colonization;" and "The Law of Marriage, or the Sexual Problem." (Leonard Scott Publication Co.: New York.)

The Fortnightly Review for December opens with a view of Lord Rosebery by a Frenchman and a German. Then follow a critical study of Robert Louis Stevenson; "Pekin, the Threatened City;" "Modern Historians and Their Methods;" "Russia;" "The True University of London;" "The Crimes in 1854 and in 1894;" "The Spread of Diphtheria;" and "Uganda and the East African Protectorates." (Leonard Scott Publication Co.: New York.)

The American Antiquarian and Oriental Journal for December opens with an article on "The Origin of the Indians." Dr. Peet, the editor, illustrates the "Worship of the Rain-God." T. H. Lewis notices "The Enclosures in Wisconsin." T. F. Wright gives some account of the "Palestine Exploration Fund;" and Dr. Brinton describes certain morphological traits in the American languages. (S. D. Peet: Good Hope, Ill.)

The Monthly Review for November and December is a Christmas number, with several illustrations. It contains: "In the Wake of Coming Ages;" "Respiration;" "The Single Tax and the Southern Problem;" "Odd Fellowship in Panama." Among the illustrations are portraits of Booker T. Washington, Phillips Wheatley, Alice Ruth Moore, and Charles Alexander, the editor of the Review. (5 Park Square, Boston.)

A LIFE SAVER.

What it Means to be a Surferman—Hardship and Injury His Chief Reward.

From the Woonsocket (R. I.) Reporter.

One midwinter night, in a blinding snow storm, Captain Arthur L. Nickerson, in command of the gallant little schooner Allen Green, ran out from Vineyard Sound before the northeast gale and made for the open sea. The storm was at its height when the wind shifted so suddenly that before the skipper realized his situation his ears caught the sound of the breakers booming on Point Judith's treacherous shore.

Fifteen minutes after the Allen Green struck, Captain Herbert M. Knowles' crew of hardy life savers had begun the work of rescue. Captain Nickerson, when brought ashore, was in a pitiable condition. As he later stated in his official report of the disaster (see Government Report) made to Superintendent Kimball of the Life Saving Service, "I suffered much from cramps and pains caused by the bruises I received before I went ashore, having been at the wheel fifteen hours continuously."

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Obituaries.

Butt.—Mrs. Lucin'a J. Butt, widow of the late Rev. A. G. Butt, was born in Tunbridge, Vt., Sept. 4, 1800, and departed this life at her home in Evanston, Ill., Oct. 10, 1894.

Her maiden name was Lucinda Johnson. Her early life, after the age of three years, was spent in Chelsea, Vt., where for a number of years previous to her marriage she was an enthusiastic and successful teacher. She sought all the educational advantages within her reach, and for a short time attended Newbury Seminary at the time Dr. (afterward Bishop) Baker was in charge of the school.

In 1835 she was married to Rev. Amasa G. Butt, a member of the Vermont Conference. As a Methodist minister's wife she shared in her husband's active life for nearly forty years and proved herself eminently fitted for the position.

From a New England ancestry she inherited sterling traits of character. She was independent in thought, positive in her convictions, well poised, self-contained, dignified in bearing, and possessed of a high ideal of what a Methodist minister's wife should be. Dr. Bradley, of Garrett Biblical Institute, who spoke at her funeral, said: "She did her part well in the early history of our church in New England, and especially in aiding the cause of education. I would not speak in words of exaggeration, but I believe we are in more danger of underestimating than of magnifying her services to our Methodist schools." As proven by later deeds, her interest in all departments of church work continued to the end.

In 1872 she removed with her husband and daughter to Evanston, Ill., at which place her husband entered into his heavenly rest, Jan. 23, 1884. While residing in Evanston her life was quiet and unobtrusive, but in her circle of friends she received both respect and affection. As long as her health allowed, she was a constant attendant at church, and until her last illness, of over a year's duration, was an appreciative reader along many lines of thought, often being the first to discover and mention to family and friends some new and advanced idea in the field of knowledge.

She met with fortitude the common ills of life, and with true heroism the more severe sorrows that came upon her. Her husband, one daughter and an only grandson preceded her to the spirit world. One daughter, Mrs. Geo. B. Reynolds, remains to miss the earthly presence of a most tender and devoted mother.

To ZION'S HERALD of March, 1893, she wrote for the "Superannuated Love-feast" these words: "I am past 83 years of age, and am standing in the bright evening light, looking for the Master whom He shall say, 'It is enough, come up higher.'"

Her funeral was held at her late residence in Evanston, Oct. 12, and was conducted by Drs. Bradley and Terry, of Garrett Biblical Institute, and Dr. Bristol, pastor of the First M. E. Church, of which she had been a member for twenty-two years. The burial was in the family lot at Rose Hill.

F. M. BRISTOL.

Marston.—A. Jackson Marston, a faithful member of the M. E. Church in Sandown, N. H., died suddenly in San Francisco, Cal., Nov. 12, 1894, at the age of 45.

He was of a good Methodist family, and was early instructed in the knowledge of divine things by the precept and example of a godly mother, Harriet (Clarke) Marston. Though early deprived of this blessing, the seeds sown bore fruit in his later years. He often said, "What I am I am by God's grace and a mother's prayers."

About four years ago he was married to Miss Marianne Ballagh, of Ontario, Canada. There was a happy home; each loved the other, and both loved the Lord supremely. Last Christmas the young wife was called to join the blood-washed. Her end was happy and triumphant. She left an eight days' old infant.

Brother Marston had been a Christian for several years, and an adherent of the Salvation Army, but could not see his way clear to be baptized. However, after his wife's death and in answer to her dying request, he and the infant were baptized at the same time. Shortly afterwards he was admitted into full membership. His promotion was not long in waiting. His church relation was soon changed from "serving here to praise above."

He was a kind neighbor, a faithful friend, and a sincere Christian. He was ready and glad to go home. His place in the church is vacant, but his influence survives him. We have said "good-bye, till the day breaks and the shadows flee away." We hope to meet him on the other side.

He leaves, beside the little ten months' old orphan, an only sister. He remains were interred in Hampstead, N. H., by the side of his wife, Nov. 25. The funeral service was conducted by Revs. T. A. Tuttle and W. Atkinson.

A.

Atwood.—Capt. Eleazer H. Atwood was born in Wellfleet, Mass., Oct. 23, 1817, and died in East Boston, Sept. 23, 1894.

He became master of a vessel at the age of twenty-one, and followed the sea up to the time of the Civil War. He was converted and joined the church in Wellfleet when a young man, and filled the office of sexton in that town. He came to Boston in 1871, and was a managing owner of vessels up to the time of his death.

On Nov. 1, 1882, he was united in marriage with Miss Susan A. Freeman, of Portsmouth, N. H., who died Oct. 20, 1881. Nine children were born to them, eight of whom (five sons and three daughters) are still living in Boston or vicinity. On April 22, 1884, he married Mrs. Julia C. Owen, of Westfield, who survives him.

Mr. Atwood was an official member of the Saratoga St. Church for about twenty years, and is sincerely mourned by the church to which he was endeared by his urbanity, wisdom and benevolence. He was remarkable for his unselfishness, a man of tender heart and helpful hand. The latter years of his life were marked by bodily weakness and failure, requiring special personal attention; but his anxieties were not centred on himself. The last words the writer ever heard from his lips, and while he was yet in his usual health, were words of concern for the welfare of another. He loved Saratoga St. Church. When too delicate to go out, the meetings of the board were held at his house. He watched the interests of the church, and with few words contributed liberally to her funds. In our judgment he was so necessary to us that when he was taken away it was only our faith that "the Lord buries His workmen but carries on His work," that enabled us to say, "Blessed be the name of the Lord."

Rev. W. I. Haven, a former pastor, assisted the present one at the funeral services, where the house was filled with friends, among whom were many former sea-captains and other representative men. His voyage is over, and we must sail the ship without him; but we believe he has entered the haven of eternal rest.

F. W.

Haynes.—Charles Barnard Haynes was born in Alexandria, N. H., in 1818, and died in Worcester, July 5, 1894.

He was converted under Rev. Chester Field's ministry and joined the old Park St. Church, Worcester, in 1855. He was a quiet, unassuming Christian man, revered and loved in his own home and respected and trusted by his associates in business and in the church.

After a long and at times painful illness, borne with true Christian grace and resignation, he passed to his reward, leaving the benediction of a pure life and upright character to his family and to the church. "Our people die well."

J. D. P.

McKnight.—Mrs. Nancy A. S. McKnight died at Shelburne Falls, April 27, 1894.

For twenty-four years Mrs. McKnight was an active and useful member of the M. E. Church in this place. She was teacher of the primary department of the Sunday-school for several years, was one of the earliest members of the W. F. M. S. auxiliary, and served as corresponding secretary for fourteen years. She was also secretary and treasurer of the board of stewards, and when her health failed and she was unable to go out, she still attended to those duties by directing others. By her death the church has met with a great loss, but she has gained her home in heaven and her eternal reward.

H. G. A.

Philbrook.—Alvah Philbrook died at his home in East Saugus, Mass., Sept. 22, 1894, aged 74 years.

For nearly half a century Mr. Philbrook had been an earnest, consistent Christian, actively interested in all the interests of Christ's earthly kingdom. During some forty years of this time he had been a member of the East Saugus M. E. Church, filling faithfully and acceptably at different times nearly every official position in its gift. At the time of his decease he was trustee, class-leader and secretary of the official board.

His death came suddenly, only twenty days after that of his esteemed wife.

His was a sweet, gentle spirit in the home, in the community, and in the church. Always faithful to his church vows and to every trust imposed upon him, he is lovingly remembered and greatly missed by his fellow Christians to whom he had endeared himself by his many acts of kindness and by his words of brotherly counsel.

A son and two daughters survive him, thanking God for giving to them such noble parents and for sparing them in life so many years.

G. C. OSGOOD.

Clement.—Mary J., wife of Norman Clement, was born in Tufonboro, N. H., May 2, 1835 and died of pneumonia at her home in Moultonboro, N. H., Saturday morning, Nov. 17, 1894.

Mrs. Clement was converted early in life and was received from probation March 18, 1891, her husband uniting with the church at the same time. She was an honored member of the church and Sunday-school and active in the social meetings. Ever manifesting a desire for the conversion of others, and freely expressing her appreciation of grateful words from the brethren and sisters, her presence on all such occasions was a blessing.

Her husband's brother having died, his body was brought from Maine and the funeral was at her home. That night she was taken ill, and one week from the following morning she passed peacefully to rest. Her funeral took place in the church, Nov. 20. The choir rendered four very appropriate hymns, one of which was a favorite of the deceased—"God be with you till we meet again." She leaves, to mourn their loss, a husband, four children, a brother, and seven grandchildren.

G. A. MCLUCAS.

Chapin.—D. W. Chapin was born in Rowe, Mass., April 28, 1810, and died in Boston, Nov. 14, 1894.

His parents were of the Unitarian faith, and he was trained in that belief; but when seventeen years of age, he fell under the influence of the Methodists, and through the preaching of one of the early itinerants who labored on the circuit which embraced the town of Rowe, he was converted, and, much against the wishes of his family, he became a member of the M. E. Church. For nearly sixty-eight years he has never swerved from his allegiance to that church, and his life has been such as to reflect credit upon it, and to be helpful to all its interests. His second pastor in his native town was the now venerable Rev. J. B. Hunter, who in advanced age lives in Watertown, Mass., and though retired, is still active and useful, and greatly beloved by his brethren.

Mr. Chapin came to this city (Dover, N. H.) in 1842, and was in business here till failing health compelled him to seek relief in the milder climate of Florida in 1870. In 1884 he took up his residence with his only son, Mr. George W. Chapin, in Boston, where he remained, most kindly and tenderly cared for, till the day of his death. He was greatly respected by the church and the community where he lived in Dover, and his son writes that, "While always kind and considerate toward his fellow-men, in his later years he became especially gentle, sweet and lovable. He loved his church, its people and its literature. He took great pride in the advancement of Methodism and never faltered in its defense."

Funeral services were held in the Tremont Street Methodist Church, conducted by Rev. Dr. Ramsay, and his remains were conveyed to Dover for burial, prayer being offered at the grave by his old friend and former pastor, Rev. James Thurston. He leaves no family except the son who has so faithfully ministered to him in his declining years.

JAMES THURSTON.

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Review of the Week.

Tuesday, January 1.

- A presentation of silver plate to the gunboat "Castine" by the citizens of that town.
- Anti-toxine being used with great success in curing diphtheria in this country.
- A crisis in the Haverhill labor troubles; several hundred stitchers quit work.
- Five million dollars' worth of fruit in Florida ruined by the cold snap.
- Sixteen persons supposed to have lost their lives by the burning of the Delevan House, Albany.
- Dr. Parkhurst criticises the Loxow Committee for letting Supt. Byrnes off so easily.

Wednesday, January 2.

- Seven hundred of Carnegie's employees at Braddock, Pa., go out on strike.
- More than 20,000 prisoners benefited by the Czar's decree of amnesty.
- The body of the late Sir John Thompson arrives at Halifax on board H. M. S. "Blenheim."
- Lady Somerset and Miss Frances E. Willard speak at Haverhill at a mass meeting of the strikers.
- Hon. Levi P. Morton inaugurated governor of New York, and Col. W. L. Strong becomes mayor of New York city.

Thursday, January 3.

- Boston's total city debt, \$54,418,535.
- The U. S. Court of Appeals reverses the decision of the U. S. Circuit Court in the telephone suit; the Bell Company retains the rights it claimed.
- A report that the governor of Bitlis has been assassinated by an Armenian.
- Mowbray, the English anarchist, indicted at Philadelphia.
- The American Federation of Labor votes to supply funds to enable E. V. Debs to appeal his case to the U. S. Supreme Court.
- English labor leaders in Massachusetts; John Burns speaks in Faneuil Hall in this city, and David Holmes in Fall River. Mr. Burns avows himself a Socialist.

Friday, January 4.

- Death of Mrs. Mary T. Lathrap, the noted temperance reformer.
- Governor Greenhalge enters upon his second term.
- Congress reassembles; the Nicaragua bill discussed in the Senate, the Currency bill in the House.
- An appropriation of \$160,000 needed as a first instalment, if the old frigate "Constitution" is to be repaired.
- A movement in Sacramento, Cal., to rid the city of its criminal element.
- England abandons all claims to the Mosquito Reservation, which ends the trouble.
- Belgium ports closed against American meat and live-stock.
- An enthusiastic reception given to Lady Henry Somerset in Music Hall, this city, under the auspices of the W. C. T. U.
- Notable addresses on the currency question at a banquet given by the Boston Merchants' Association.
- Mr. Rockefeller gives an additional \$175,000 to Chicago University.

Saturday, January 5.

- An earthquake in Ecuador does much damage; many persons killed and injured.
- A report that 29 Congregational churches in Armenia have been closed by the authorities, in consequence of the attitude of this country in respect to the atrocities committed there.
- Canada's debt increased last year by four and a half millions.
- The Belgian government to lay before Parliament a proposition to annex the Congo State.
- The Revolutionists in Rio Grande do Sul declare their independence of Brazil, and will form a new government.
- President Eliot, of Harvard University, starts on a rest tour to Egypt.
- Discussion in the Senate of Mr. Lodge's inquiry why a warship was not kept at Honolulu; the Currency bill before the House.
- The life-saving station at Peaked Hill Bar, Cape Cod, sends out its boat and rescues the crew of a stranded schooner — an act of great heroism.

Monday, January 7.

- The President disclaims withdrawing warships from Honolulu at the request of envoys from the deposed queen.
- Gov. Markham, of California, appoints a notorious owner of gambling places and saloons one of the police commissioners of San Francisco.
- Four of the crew of a pilot boat drowned by a collision in this harbor.
- The Globe newspaper building with other structures in Toronto burned; one fireman killed and six injured; loss, \$1,000,000.
- Specie to the amount of \$250,000 sent to St. John's, N. F.
- French socialists elect a convict as member of the Chamber of Deputies — a man now in

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prison for writing an insulting article against President Casimir Perier.

— Dedication, in this city, of a church building by Christian Scientists.

Troy Conference Academy, Poultney, Vt., has just adjourned for the holidays, and a seventeen days' vacation. This flourishing institution — Rev. C. H. Dutton, D. D., principal — still holds its rank among the first schools of the country. Dr. Dutton is a popular educator, and his educational lectures are sought for. He has recently returned from a trip to Baltimore Woman's College, whither he was sent as visitor and examiner.

A Calendar Worth Having.

The one we like best of all is that published by N. W. Ayer & Son, the Newspaper Advertising Agents of Philadelphia.

The size is generous, and the work a beautiful specimen of the printers' art. Each day, as is becoming to such an important office of time, is printed large enough to be read across a room. Then, too, the matter on the flaps deals with a subject in which there is a growing general interest.

That the demand for this calendar increases each year, we can easily understand, for we do not believe that any one who has spent one year in company with it, will be willing to spend another without it.

The price is 25 cents, delivered everywhere postpaid, and in perfect condition.

The N. K. Fairbanks Company, of Chicago, have obtained a very important decision of the courts, protecting them in the use of the trademark of "Cottolene." Every purchaser should be careful to notice that "Cottolene" is not the article manufactured by the reliable company mentioned. The use of "Cottolene" has achieved a marvelous success as a substitute for lard. It is composed of cotton seed oil and the product of beef fat. It is now being used in numberless families in preference to lard, as more economical and more desirable. In all cases ask your grocer for "Cottolene" if you want the genuine article.

Our greatest glory is not in never falling, but in rising every time we fall. Should you sprain your ankle, or injure yourself in falling, Minard's Liniment will extract the pain, and cure you.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

Rev. J. H. Newland, of Plymouth, yields to the request of many who listened to a sermon which he preached at the annual celebration of Old Folks' Day in Plymouth Memorial Church, and publishes the same under the fitting title of, "Heavenly Lights 'Mid Earthly Shadows." The sermon is especially edifying and comforting to the aged, and all who read it will feel grateful to the author for its publication. The booklet can be secured of the publishers, Avery & Doten, of Plymouth, for 25 cents.

Sobriety of the Bible sort is not stupidity, but rather vivacity. It does not mean dullness half so much as it means doing something. It is opposed to the levity which forgets the serious, earnest side of life. It is not opposed to that lightness or cheerfulness of heart which makes the wheels of work turn round all the more swiftly. There is nothing incompatible between being sober-minded and rejoicing evermore.

THE CONFERENCE.

(Continued from Page 13.)

pledges to lead a new life are received, on an average, at each of the daily services.

Lindendale Church, Malden, held a novel and exceedingly profitable watch-night service. The Maplewood Church was invited to unite in the services. From 9 to 9.15 was devoted to greetings to the invited church; 9.15 to 10.15 to a praise and social meeting, after which sandwiches and coffee were passed, and the people adjourned to the audience-room of the church to listen to an address by the pastor, Rev. J. H. Pillsbury, on the ministry of love in the life of Jesus. The address was illustrated by a number of views of scenes in the Master's life, and Rev. L. W. Adams followed with a short sermon on "Revivals." After this the audience joined in a very helpful consecration service.

Lynn, St. Paul's. — One of the official brethren called on the pastor, Rev. W. T. Worth, New Year's day, and placed in his hands a package of money aggregating between \$50 and \$60 — a gift from a few of his friends. Special meetings are progressing well. They will continue until Sunday evening, Jan. 27.

Swampscott. — The pastor, Rev. A. C. Skinner, was generously remembered at Christmas. Besides many valuable presents from individuals, he received from the congregation a handsome oaken roll-top desk, and from the Junior League an elegant inkstand, ink-pot and paper-holder. Sunday evening, Dec. 30, a union service under the auspices of the W. C. T. U. was held in the Methodist church. The Congregational, Baptist and Disciples pastors took part. The Universalist pastor was unavoidably absent. Four hundred people were present. The pastor preached a memorial sermon. Watch-night services were participated in by a goodly number. Revival work is now in progress.

East Gloucester. — The East Gloucester Methodists went into their new church, Sunday, Dec. 30, and held their first services. This church they bought of the Universalist society, who built it ten years ago. It cost at the time between \$7,000 and \$8,000; the Methodists bought it for \$3,000. It is a well-built edifice of good material and finely finished and furnished. It has an audience-room upstairs, with a seating capacity of over 200, and a vestry below of the same size. Three services were held, morning, afternoon and evening. Rev. E. E. Small, of Rockport, preached in the morning a good sermon on "The Essentials of Methodism." In the afternoon Rev. C. H. Stackpole, of Peabody, preached an able sermon on "Christ, the Life-Giver." In the evening Mr. Stackpole preached again to a full house, following with an altar service. A blessed spirit prevailed, and many were impressed by the truth. The future of Methodism in East Gloucester is full of hope and encouragement. Rev. J. P. West, pastor.

Springfield District.

W. F. M. S. — The quarterly meeting of the Springfield District W. F. M. S. met in Trinity Church, Springfield. A good number of auxiliaries were represented and gave encouraging reports for the year ending Oct. 1. The workers' hour was especially helpful, consisting of a symposium on auxiliary meetings, conducted by Miss Cushman. An address was given by Miss Cushman at the afternoon session. A true story, entitled, "The History of One Mite-box," written by a Springfield lady who is an inmate of the Home for the Friendless, added much to the meeting. The children's work was presented by Mrs. L. F. Harrison, and although the day was very stormy, all present felt that much help and inspiration had been received. Dinner and tea were served by the ladies of Trinity Church.

The world is improving. Mr. Richard Watson Glider passed Christmas day inspecting the lodging houses of New York city, as chairman of the Tenement House Commission. Replying to an interviewer, he said: "I have not found anything like the squalor and wretchedness which used to prevail when as a boy I visited the Five Points with my father" — who was a Methodist minister.

Extended to February, 1895.

Three Premium Tours.

For mutual advantage — to increase our subscription list, and to give to certain of our preachers who would not otherwise secure it, the benefit (physical, mental and social) which comes from travel — we have arranged Three Premium Tours for the three ministers who secure the largest number of new subscribers from Sept. 1, 1894, to Feb. 1, 1895.

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Trip No. 1 will be provided for the minister who secures the largest number of new subscribers. Trip No. 2, to the minister who secures the second largest increase. Trip No. 3, to the minister who stands third in the list.

The additions must be bona fide new subscribers and be paid for before the first of April or at the next session of the Conference. Trips may be made at the option of the successful contestants any time between May 1 and Sept. 1, 1895. Trips 2 and 3 include transportation only.

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